

THE CHRISTIAN

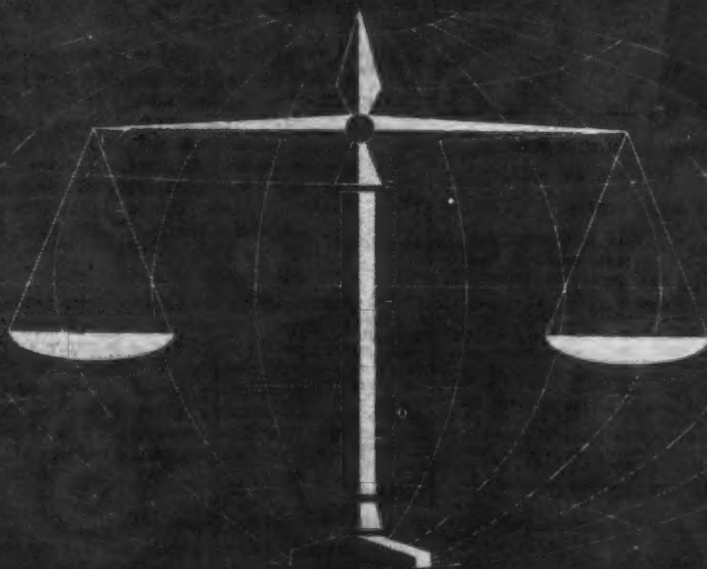
October 22, 1961

99th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

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CHRISTIAN RESPONSIBILITY and a WORLD OF LAW



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WORLD ORDER SUNDAY
OCTOBER 22, 1961



now there's a Bethany record
for everyone in your family

It's a fact. Look at the 5 records shown here. You're sure to find one that's just right for some member of your family. That's mighty good news with Christmas right around the corner!

Yes, whether you're on the look-out for a popular sing along album, unusual religious music, or a record suitable for the youngsters, Bethany has something of interest for you.

Look over these 5 selections and see. Pick your favorite. And send for it now. There's a handy coupon at the bottom of the page to help you do just that.



A Sing a Song With Guin at Christmas

Here's the newest in a series of popular Bethany sing along albums. It features 17 songs that proudly echo the glorious sounds of Christmas—songs that capture the festivities of the season, songs that reverently recall the blessed Nativity scenes. Included are *The First Noel*, *White Christmas*, *Deck the Hall*, *Joy to the World*, *Silver Bells*, a dozen wonderful more. This year enjoy a merrier Christmas than ever with the newest Bethany sing along song collection. 12", 33 $\frac{1}{3}$ rpm, \$3.98.

B Sing a Song With Guin and All America

This delightful album abounds with exuberant songs of Americana, the songs that have been a driving force in our country's spirited musical history. You can join Guin and The Collegians in a Civil War marching tune, a rousing banjo-strummin' melody, or a Western ballad for instance. Songs include *Dixie*, *God of Our Fathers*, *Clementine*, *Home on the Range*, 12 others. 12", 33 $\frac{1}{3}$ rpm, \$3.98.

C Sing a Song With Guin Around the Campfire

This is the original Bethany sing along album that united the singing talents of Guin Tuckett and The Collegians. It boasts such songs as *She'll Be Comin' Round the Mountain*, *Tell Me Why*, *This Old Man*, *Vesper Hymn*, *Alouette*, 13 more. Old songs and new, fast songs and slow, folk songs and rounds . . . they're all here. It adds up to lots of fun anytime you play the album. 12", 33 $\frac{1}{3}$ rpm, \$3.98.

D The Parables of Jesus

This Bethany album is unique among religious recordings. It features talented young Edwin Bolton with his fresh, dramatic interpretations of the characteristic message of Jesus—the parable. Jesus' familiar "picture stories" take on new meaning with Bolton's stirring presentation of them. Included are: *The Good Samaritan*, *The 90 and 9*, *The Penitent*, *The Publican*, plus 4 sayings of Jesus. 12", 33 $\frac{1}{3}$ rpm, \$3.98.

E Home and Church Songs

Bethany has an album just for music-loving youngsters, too. Made especially for 3-6-year-olds, these three 45 rpm records bring them more than 32 minutes of songs they'll enjoy singing along with . . . songs on God's Love, the seasons, Jesus, prayers, nature, plus familiar, everyday things. 40 songs in all. \$2.95. Songbook with verses and music to 40 songs, 65¢. Album and Songbook together, \$3.45. Get both and save.

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COUNTERPOINT

by Robert Wilmot Williams

Immortal Bach once dreamt he
 swore an oath
 To make one melody of two com-
 bined;
 Two different tunes he fashioned,
 intertwined,
 And counterpoint made comple-
 ments of both.
 And now two nations, gathered
 here today,
 Clasp hands in new-found friend-
 ship and esteem,
 Discovering, as did Bach, within
 his dream,
 That counterpoint is what they
 want to play.
 They feel constrained to play it,
 using all
 The accents, rests and melodies
 of each,
 For only as they both contribute
 some
 Of what they really are, can
 they install
 A newer harmony, or can they
 teach
 The larger Counterpoint that's
 yet to come.

(Written for German-American Friendship Week, Nurm-
berg, Germany, May, 1961.)

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A Faith to Live by

God's Love Is Overflowing
There's a Wideness in His Mercy

His Boundless Love

by John R. Compton

A FEW summers ago, our family spent a part of our vacation in Texas with my wife's sister and her family. I got up early one morning, left the farm house to make my way to the spring to sit and meditate.

The sun was shining brightly and beads of perspiration quickly formed on my arms and forehead as I crossed the road and walked down the hill. My lips and throat started calling for a drink of water. The gourd hanging nearby served as the dipper. I reached over, took the dipper and proceeded to pour out a couple of dippers of water. Finally I took a cool, sparkling, refreshing drink.

As I did so, it dawned upon me that each dipper full of water was very quickly replenished. The water kept oozing up from the ground, flowing outward and spreading until the water overflowed and trickled down the path below, refreshing and blessing the earth as it did so. God's love is like that. It just continues to flow and overflow into the world.

John R. Compton is minister of Wehrman Avenue Christian Church, Cincinnati, Ohio.

You cannot measure God's love. God's love is boundless, limitless, immeasurable—it's an overflowing love. "It's so high you can't get over it, it's so low you can't get under it; it's so wide you can't get around it"—it's so vast that it floods the universe.

God's love is abundant and overflowing. It's matchless. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him."

I close with the words of Paul the Apostle: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . No in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

Forces set in motion five months ago by a Seattle business man have caused considerable soul searching by thousands in the business world

WHY, MR. HILLMAN?

by Donald K. Shingler

SELDOM has a kindly act of self-sacrifice been exposed to so many forces as has the decision made in May by two Seattle business leaders who said "NO" to an order for six specialized memory control systems to be used in a gigantic sawmill being built for Soviet Russia.

From across America, thousands of letters were posted to M. E. Hillman, president of Republic Electric and Development Co., and to Gordon B. Anderson, president of Puget Sound Fabricators. Now, five months later, there is still no let-up as 20 to 30 letters a day continue to arrive.

When Mr. Hillman wrote the letter reprinted on this page, little could he comprehend the forces that would take action . . . but read his letter for yourself. . . .

Republic Electric & Development Co.

SEATTLE 1, WASHINGTON

May 29, 1961

Yarrows Limited
P. O. Box 1030
Victoria, B. C.

Attention: Mr. P. C. Meredith, Industrial Sales Manager

Dear Mr. Meredith,

You have advised us of your decision to use the REDCO Magnestat Memory Control System for the six complete lumber sorting machines in an immense new sawmill you will be engineering for installation in the U.S.S.R. This represents to us attainment of a goal towards which we have been striving for the past two years.

The proposed mill will be the largest in the world, with a planned capacity of 1,500,000 board feet per day and will be superior in its automation controls to any lumber mill in North America.

Your purchase order to us would be in the neighborhood of \$150,000.00 which represents almost ten per cent of our annual volume and we would expect to gross in the neighborhood of \$40,000.00 on that order.

We are nevertheless declining your offer even though the shipment of our control apparatus is perfectly legal and unrestricted by any State Department restrictions and at the same time fully realizing that somewhere, somehow, other

controls can be purchased by you or by the U.S.S.R. to achieve some form of control which will do the job. Certainly not as well as our controls would do it, nor as reliably, nor as inexpensively. We also realize that our decision, while representing a noticeable loss in sales and earnings to our company, will only have the very slightest impact on the total productive capacity of the U.S.S.R.

We at REDCO are unanimously convinced of the following facts:

The Russian government has vowed innumerable times to achieve the ultimate destruction and elimination of Democracy either by all-out warfare or by economic warfare. The result would be the same. . . .

The one advantage we in North America have over the Communist block is our production know-how, and it was that single ability more than any one factor which brought about victory in World War I and World War II and, at the moment, still insures our victory in World War III. To knowingly give away even the tiniest portion of that production superiority represented by the excellence of the Magnestat Control System would represent to us the admission of the inevitability of world domination by communism. To this we will never admit.

On his recent visit to Moscow, your representative was told by the Russian purchasing committee that they could not train enough technical people in the next 20 years to achieve the building of this tremendous lumber mill and were therefore purchasing North American technical know-how to close the gap from 20 years to 2 years. REDCO will have no part in handing this advantage to our sworn enemy.

Sincerely,
Republic Electric & Development Co.
M. E. Hillman

Nearly ten years ago, when the name "Republic" was chosen to lead, forming the firm name of Republic Electric & Development Co., no one could expect, least of all Mr. Hillman, that this name, meaning a clear tie between people and government,

Mr. Shingler, a Consultant to Management in Marketing, is an active member of Queen Anne Christian Church, Seattle, Washington. The widespread response to the decision of Mr. Hillman encourages us to share Mr. Shingler's interpretation with our readers on World Order Sunday.

would one day be the deep influence to his entire business life.

The force of the action required to say "no" to a large business order was partially influenced by early church training and Sunday school attendance, partially by family and associates . . . but mostly by deep convictions of business and personal integrity!

Mr. Hillman is a modest man, in the prime of life, the president of a small progressive firm in the highly technical field of electric switchgear and controls. The REDCO Magnestat Memory Control System, mentioned in his letter above, is one that may well become the biggest single item the firm manufactures. Mr. Hillman calls it a "simple" control and by comparison with other electronic component and amplifier control systems it is indeed simple! However, to a layman who watches it function it is anything but simple as it commands a conveyor system to follow its desires with only one operator to guide an item through as many as 700 different actions.

In a sawmill, as it was desired to be used in Russia, it would have activated lumber in its selection from dimensions of length, width and thickness, through its moisture content, its grade and type and it would have cut it, planed it, sorted it selectively, grade marked it, and kept it moving through successive operations even to stacking it for drying.

Little did Mr. Hillman realize in May that he would be the "voice of America" in August. His decision, coupled with that of Mr. Anderson (a metal fabrication firm president) was made in the clear light of day, based only on a simple conviction of what he thought was "right."

The force of his conviction, entirely his own and affecting him and his employees, then began to contribute to the lives of hundreds, then thousands as letter after letter was composed and mailed. Though some letters were simply a warm expression of "thank you, Mr. Hillman," in the main they were quite detailed, exposing to the reader the deep and underlying feelings of writers, whose convictions in writing were just as strong as Mr. Hillman's when he wrote to the Canadian firm which was assembling the equipment.

It is of great national interest that only one out of thousands expressed himself as negative to Mr. Hillman's action. Yes, only one person . . . but permit me to quote . . . "May I say your misguided patriotism is deplorable. If all industry heads think as you do the U. S. will never stop the gold outflow. If need be Russia can buy your patent copies for 25¢ each. How far behind do you suppose the Russians are? They orbited a man in space. They certainly can build an automated sawmill! Fortunately, I'm not a stockholder in your company, as I should want a close accounting for the forty thousand lost profit. The State Department should also inquire about the lost

\$150,000 in foreign credit."

The reader may judge and compare this single attitude with those expressed below: for of thousands received, 57 per cent mentioned a Christian salutation as "We pray for you," or "God Bless You," or "Thank God" or other similar thought to add sincerest convictions and intent on the part of the writer. Fifty-nine per cent were from men, 41 per cent from women, 32 per cent were from a husband and wife and over one hundred letters carried multiple signatures, some with over thirty names. Five paragraphs were in the average letter, typing exceeded handwritten letters only a little, and "courageous" was the key word expressing the writers' opinion of Mr. Hillman.

It will be of top interest that 86 per cent of the writers equated the words "Russia, USSR, Communists, Soviet Union" with the "enemy" and that 38 per cent used expressions meaning that "our government should follow this action and not do business with an enemy." Twenty-four per cent mentioned that other businessmen "should not sell to Russia."

One out of eight letters said they were "telling" all their friends and associates about Mr. Hillman's courageous decision.

Yes, the forces set into motion late in May have caused considerable soul searching. The first news release set a chain reaction that saw newspaper announcements, trade publication stories, radio and television spots, from small weekly to the largest metropolitan daily and its Sunday supplements. Pulpit sermons, business men's luncheons, trade papers and classroom discussions have followed.

These forces have not become still to any degree! There is nothing calm about the feelings of Mr. and Mrs. America from Maine to Oregon who have expressed themselves and continue to do so in letters to editors, of press, radio and TV, endorsing over and over and over again their feelings. No, America is not still on this!

When the writer interviewed Mr. Hillman in Seattle while doing research about this event, he found him absorbed in company business. In granting me permission to read the thousands of letters he did so saying, "If our lawmakers and business leaders could only know how the citizens of our wonderful Republic take pride in Americanism, and how they would back a strong and firm moral re-armament policy to rekindle decency and honor and integrity, then my small decision made in May will be of value."

This writer, after reading the deep sincerity of the letters, suggests to those who desire to write or speak their feelings for them to do so, over and over again. Send your letters to friends, neighbors, editors, ministers, lawmakers and national leaders. Should you receive one, endorse it and remail it to another . . . for our leaders and lawmakers need the guidance of the "will of the people."

Editorials

Supplementary Training

LATE in the summer it was our privilege to share with the staff of Peachtree Christian Church, Atlanta, and others, in evaluating a most interesting program. Beginning in 1948, this church has conducted a summer ministerial training program each year, in which young college men have an opportunity to work in a variety of church activities for a period of eleven weeks. During these years, 52 young people have participated in the program and the church has expended nearly \$100,000 in this excitingly different contribution to the future of the ministry.

Applications are solicited from ministerial students who have not yet begun their seminary training. Through a careful screening process in which the best available testing facilities are used, the church selects those who will be admitted to the program each summer. This year seven boys, students in six different schools and residents of seven different states, took part in the program.

What do they do? What can a local congregation offer that college and seminary cannot do better? The program is no substitute for the academic disciplines, although one detail of it does require the reading of a book a week. There is an opportunity to "sample" the many and varied activities of a minister's week. In this concentrated period, the boys teach and observe in a laboratory training school, lead worship services, preach in several of our Georgia churches and do parish calling with the "Men of Peachtree."

There is opportunity for practical experience in three social agencies in Atlanta—a boys' club, a hospital and the Savannah Street Mission. During the summer, they attend board and committee meetings of the church, and participated in the mechanical processes necessary for keeping the church offices functioning.

The climate of the program is one of honest, hard work, a striving toward a better understanding of the ministry, and of close personal associations with men of kindred spirit. The ministers of the church all give freely of themselves to guidance and friendship although one is specifically assigned as the coordinator of the program. As the syllabus expresses it, "It is a period of hard, disciplined, intensive work. It is not a vacation for the weak of back or mind."

It is our impression that as these young men go back to finish their college courses, or to beginning their seminary training, they will do so with greater joy and more devotion because of what they have seen, heard and done this summer. If the

calendar could be turned back three decades or so, we would be making inquiry about the 1962 summer training program at Peachtree.

No Order—No World

OUR CHURCHES have not really paid much attention to World Order Sunday. If the truth were plainly stated we would have to say that more than half the Christians, far more than half in our estimation, still think that all social problems must await their solution until each individual, one by one, has become personally pious. Until that glorious, far-off day a hands-off policy is adopted toward unchristian social conditions. There are beautiful exceptions, of course.

In spite of our complacency over Civil Defense, our complaints because the sonic booms of tactical fighters rattle our windows, our needling of the United Nations as if the only thing needed for peace is the destruction of the one instrument for peaceful negotiation available, the world is still here. It is still here because there is still some order.

No order—no world. If we ever reach the absolute in anarchy, when order gives way completely and the law of the jungle is all that remains, we can blow up the world and everything in it. That includes you!

In the face of what is imminently possible, it is tragic to contemplate what substitutes people have for Christian ethics in these days. Some think if we could just destroy the National Council of Churches all would go well. Others want "to stop talking and start fighting." If they only knew what they were saying!

Still others seem strangely attracted by a \$5 reward for anyone who can "prove" that this country is supposed to be a democracy. Keeping "order" among men in God's orderly world is no easy task. It would be easier if the followers of his Son treated one another like brothers—erring brothers, but brothers nonetheless.

Prejudice

Prejudices, it is well known, are most difficult to eradicate from the heart whose soil has never been loosened or fertilized by education; they grow there, firm as weeds among stones.

CHARLOTTE BRONTE
Jane Eyre

Alexander Campbell proclaimed:

- + Religion of the Apostles
- + Reunion of God's People
- + Reality of Christ's Kingdom

Things God Has Prepared

by Paul D. Burton

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2:9 (KJV).

THE consecrated mind of Paul was one of the monumental miracles of the Christian faith. His sense of history, his practical urgency in his own time, and his keen prophetic insight all joined to make him one of the most inspiring disciples of Jesus Christ that the world has ever known.

St. Paul, drawing upon the well-spring of the past, re-echoed in the first century Church the prophecy of Isaiah 64, as he again depicted in a few dramatic broad strokes with the resounding accuracy of a great symphony conductor, the future blessings of all those who love God. He writes in his first letter to the Corinthians on the essential and urgent theme of unity and order in the Church.

He brings his composition to an inspiring crescendo which has its source in deep emotions. The great rhapsody of his spirit is heard in the indelible words and phrases of 1 Cor. 2:9—"But as it is written, Eye hath not seen, nor

ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

St. Paul knew that God had done many things in the past. God had created everything that was made. He had blessed it and called it good. God had spoken in many and diverse ways in order to make His will known to man. God had actively sought the worship and salvation of all men. He had even on occasion repented of His redemptive efforts because of man's refusal to accept His proffered love.

In the fullness of time, God had revealed himself by sending His only begotten Son, Jesus Christ, into the world to live and die and rise again that man might have the high hope of life eternal, and the love of God as the attendant blessing of his abundant Christian life on earth.

St. Paul sought always to bear witness in his day to the continuing prophetic truth of Christ's gospel. He ever held to the primal consideration that the word of the cross is the word that saves, and that this word will in the future bring the many new and heretofore unimagined blessings that God has especially prepared for those who love Him.

It is in this framework of St. Paul's prophetic utterance that we want to think upon the life and witness of Alexander Campbell of Ahorey today. Let us endeavor to see the salient features of his witness as being a generous portion of the things which God has prepared for all who love Him. It is most appropriate that we should be assembled here today, on this Lord's Day, July 30, 1961. Indeed, it is exactly one year ago today since I first enjoyed worshipping with you, and the suggestion was then made that possibly an Alexander Campbell Memorial Bible Window might be installed here to the right of this sacred pulpit in this historic church of his boyhood. It is also appropriate that this event should be taking place exactly 151 years to the month after the youthful Alexander Campbell preached his first sermon in America at the age of 22 years.

It is such a personal privilege to be here at Ahorey again. However, the joy of this pilgrimage is greatly enhanced by the fact that I come not as one representing my own deep interest in you and your religious forefathers. Rather, I come as an officially designated dedicator of this multi-hued Gothic window, bringing sincere Christian greetings on behalf of the World Convention of the Churches of Christ (Disciples), whose offices are located in the Interchurch Center

Mr. Burton, minister of Minnesota Avenue Christian Church, Washington, D. C., delivered this sermon on July 30, 1961, at the Ahorey Irish Presbyterian Church in Northern Ireland on the occasion of the dedication of the Alexander Campbell Memorial Bible Window by the World Convention of Churches of Christ (Disciples).

in New York City, where Dr. Jesse M. Bader serves as the esteemed General Secretary. The World Convention is the representative agency of our world fellowship of Christians with congregations in 36 countries comprising an estimated membership of two and a quarter million adult believers.

In addition to bringing the greetings of our World Convention on this occasion, I carry especially the sincere good wishes and prayers of all those devoted individuals and congregations in the several countries whose love gifts have made this beautiful window a reality. Greetings are also being personally conveyed to you today from Perry Epler Gresham, president of Bethany (West Virginia) College, which honored institution was founded in 1840 by Alexander Campbell and who served as its first president.

The world indeed is a far better place today because God allowed Alexander Campbell of Ahorey to live in it for 78 years and witness for his personal faith in Jesus Christ as God's Son. The Church is more nearly Christian, stronger in its convictions, more Bible centered and truly evangelical, because this boy from Ahorey became the Sage of Bethany, as well as the Preacher of New Testament Christianity and the Prophet of the united Church.

Specifically then, let us consider three contributions which have come down to us today from the life and ministry of Alexander Campbell. These contributions may well be accepted and appreciated, when properly understood, as things of the Spirit which God has prepared for those who love Him.

First, Alexander Campbell gave the world a renewed concept of the religion of the Apostles. Through the days of his early spiritual struggle and growth, he searched the Scriptures diligently for light and guidance. In order to do this he became an apt student of the Latin, Greek and Hebrew languages. In his own

home, at the Academy, and at the University, he proved himself to be a distinguished scholar. He studied long and hard, often rising in the wee hours of the day's dawning to satisfy his yearning for knowledge and truth. He thus came to a profound conviction that the religion of the Apostles was in essence the acceptance of God's revelation of Himself in the person of Jesus Christ. St. Peter's Confession found in St. Matthew's Gospel became the primal recorded voice of this profound concept. Because the Apostles believed in Jesus Christ, sought to obey His commandments, and followed the leadings of the Holy Spirit, the Church was founded and the New Testament was written.

This led him to his most basic personal religious conviction; namely, the Lordship of Jesus Christ, and he never gave up that conviction! In a spirit of love, mingled with keen intellectual insight, Biblical accuracy, and the arts of public speaking, debate, and journalism, he ever contended all the days of his life that Jesus Christ is Lord, and that this truth was the one inclusive and saving conviction of the Apostles in the primitive Church.

From this essential faith in Christ as Lord, the believers could then find the necessary freedom to fulfill their obligations both to God and man. This led Alexander Campbell to be a champion of the free spirit of the Christian man and often occasioned the profound admonition to his attentive hearers, "Call no man master!"

Second, Alexander Campbell consistently pleaded for the reunion of God's people. He believed that the prayer of Jesus for the unity of His followers recorded in St. John 17 was going grossly unanswered in the nineteenth century, particularly in the pulsating westward frontier movement then underway in America. He believed that the successful evangelization of the world was definitely dependent

upon the unity of Christ's followers. He believed that Christian union could and would come when the faith and practices of the Apostles in the early Church as recorded in the New Testament were sincerely accepted and carefully followed. He believed that Christians should propagate a faith and practice which was definitely described and spoken about in the New Testament, and that on related matters of opinion where the Bible was silent, modern Christians would do well to remain silent also. Thus, he held to the proposition that the New Testament does provide an adequate and descriptive norm of the Church as one body in Christ for all time during the Christian dispensation.

Then, finally, in the third place, Alexander Campbell heralded the reality of Christ's Imperishable Kingdom. He believed that Christ's Kingdom is realized and extended as believers make Christ King of their lives. He accepted Christ's own prophetic words "the gates of hell shall not prevail against it." (St. Matthew 16:18) He knew that it was a gigantic task given by God to win every person in every nation to this saving relationship, and he was also aware that it would take a great deal of time. Yet, in our generation the cause would be strengthened immeasurably if more would catch a spark of his urgency in this regard.

He spent his life, his strength, his years and a goodly portion of his fortune preaching and teaching the reality of Christ's Kingdom. He conceived it to be a reality for the believer as a part of the Here and Now, as well as a promise to be more fully enjoyed in the Hereafter. To this great goal of Christ's Kingdom he ever gave himself wholeheartedly and without reservation. For his labor of love and devotion to Christ's Kingdom we thank God, and may we be renewed in our faith today as we dedicate ourselves afresh to enter into his labors.

WHAT CAN WE EXPECT FROM THE CHURCH?

by Richard L. Person

IN SPEAKING with a man the other night, he said that he did not feel that the church did what it should, and that it was more interested in social endeavors than in representing God to the community.

In part, his judgment may be true. But when asked what he meant by representing God in the community, the gentleman was unable to answer. This provokes me to ask the same question of you. What do you expect from Christ's church?

The first thing we might reasonably expect is a ministry. One of the basic reasons for organization in the church is its ministry. The early church set aside deacons to serve the widows and orphans. It set aside elders to minister to the spiritual life of the congregation. It set aside preachers to teach and preach the gospel of Jesus Christ. Rightly, we expect of the church a ministry. Not only a "paid parson," but elected officers whose lay responsibility it is to guide and help those in economic and spiritual distress.

Next, we may expect from the church a unity of spirit. Paul calls on Christians to be "like-minded." When we are bound in the bonds of Christ's spirit, we are to try continually to find that oneness with him which will identify us with him.

Paul in the fifth chapter of Galatians lists the fruits of the spirit for us. We have a right to expect the church to show the fruits of the spirit in its endeavors.

We may also expect of the church a concern for the community. We commonly call this evangelism. It is the impact that our Christian witness makes on the community. When we walk worthily of the call we have received, then we can be sure that our witness will testify to the salvation which is in no other name than the name of Christ our Lord.

Mr. Person is minister of First Christian Church, Dexter, Missouri.

If we have the right to expect of the church a ministry, we must recognize as Christians that we minister to one another. If we have the right to expect oneness of mind, then we all have to subject ourselves to the searching inquiry of God that our minds express his will. If we expect the church to have an impact on the community through its witness, it must come through all of us.

This means only one thing. We have no right to expect from the church what we are unwilling to give it. It is blasphemous for men to stand aside from the church in criticism and offer it neither time, money, nor inspiration. What do you expect from the church? It has expectation from you.

GROWTH

By Elizabeth Shafer

The world is like an onion, ring on ring,
Growing from inner I to outer They.
Just as a child learns first himself, then others,
So must the peoples of the world today.

Learning to write, the child discovers truth
Signing his name, his city, and his state,
Adding his nation and then "World" and last
"The Universe," thus learning to relate.

From egocentric child to man, the soul
Discovers slowly the power to understand.
Growing in empathy and wisdom, Self
Acquires new layers, sees the world expand.

So must the nations of the world unite,
Seeing they are upon this onion, Earth,
Learning at last the world itself exists
Only as One within the Universe.

NEWS

The Church at Large



House of Deputies Give Overwhelming Approval

Episcopal Group Votes For Merger Conversations

DETROIT—The Protestant Episcopal Church's House of Deputies voted overwhelmingly at the denomination's triennial General Convention here in favor of participation in four-way merger conversations.

Clergy and lay members of the house concurred with action taken earlier by the House of Bishops in accepting an invitation from the United Presbyterian Church in the U. S. A. to join it in asking the other two denominations to explore the union. The others involved in the merger talks are the Methodist Church and the United Church of Christ.

In approving of the conversations, after considerable debate, the deputies adopted a restrictive amendment to the previously passed resolution spelling out specifically that the merger conversations must be conducted on the "basis of the Chicago-Lambeth Quadrilaterals."

The amendment was approved by the bishops later, giving it official status.

A statement of policy, the Chicago Quadrilateral, adopted by the Church's General Convention in 1886, sets forth four requirements for any merger.

These are the Holy Scriptures as the revealed Word of God, the Nicene Creed as the sufficient statement of Christian faith, the two sacraments, baptism and the Lord's Supper, ministered with "unfailing use of Christ's words of institution" and of the elements he used, and the historic episcopate.

The house also defeated a resolution which would have allowed Episcopal women to serve as deputies to General Conventions. This has been a controversial issue at every triennial convention for 15 years and always has been turned down by the deputies. The bishops, at previous conventions, have gone on record as favoring the admission of women deputies.

Urban Renewal Opposed

CHICAGO—Urban renewal was assailed here as "planned social anarchy" by a Catholic priest who charged it increases rather than decreases racial segregation.

Testifying before the Chicago City Council against a \$14 million city and federal urban renewal program, Msgr. John J. Egan, director of the Roman Catholic Archdiocesan Conservation Council, said that if a local plan were approved "the poor will be segregated, education will be segregated, work will be segregated."

FBI Chief Honored

WASHINGTON, D. C.—FBI Director J. Edgar Hoover was presented with a Bible here in recognition of his outstanding contributions to Sunday School work during the last ten years.

He received the Bible from the National Sunday School Association, an affiliate of the National Association of Evangelicals.

Making the presentation was Lloyd H. Knox, president of the NSSA. He also is publisher of the Light and Life Press at Winona Lake, Ind., publishing house of the Free Methodist Church.

Form Religious Order For Priests' Housekeepers

MASSILLON, O.—Bishop Emmet M. Walsh of Youngstown has given tentative approval for the formation of a religious order for priests' housekeepers.

Miss Joan Frank, housekeeper at the St. Mary Parish rectory here, said that after a probationary period, prospective members would receive a year's spiritual training in a novitiate and then study, for a year, courses in typing, filing, cooking, and—for those with musical ability—organ playing.

So far, said Miss Frank, four young women have applied. Applicants must be between 21 and 30.

"No Justification"

LOUISVILLE, KY.—The Louisville Area Council of Churches' Executive Board said here it found "no justification" for charges of "weak and ineffective leadership" made against N. Burnett Magruder, the council's executive director.

A group of United Church of Christ ministers had brought these charges and had requested that the official resign. The accusations grew out of Dr. Magruder's ultra-conservative views and his membership in the right-wing controversial John Birch Society.

630,000 Attendance Record And 16,244 Make "Decisions"

Graham's Largest Crusade

PHILADELPHIA—Evangelist Billy Graham's month-long Greater Philadelphia Crusade had a total attendance of nearly 630,000 persons in 26 mass meetings, with 16,244 making "decisions for Christ."

A spokesman said the total decisions were the largest number in any of Dr. Graham's one-month campaigns in this country.

The 630,000 attendance does not include 10,000 at a noontime plaza rally in Wilmington, Del., or 5,000 at a similar meeting in central Philadelphia.

The final day's crowd of 83,000, with nearly 2,700 "decisions," was the evangelist's largest U. S. audience, with the exception of 100,000 attendance in Yankee Stadium and in Times Square during his record 16-week crusade in New York in 1957.

The crusade was supported by at least 1,200 congregations over a 100-mile radius of Philadelphia and involved the largest group of volunteers to participate in a Graham campaign to date—5,000 counselors, 4,000 ushers and a choir of 3,000.

Dr. Toynbee Approves Plurality of Religions

NEW YORK—The plurality of religions is a blessing rather than a curse for mankind, noted British historian Arnold J. Toynbee said in an article published here.

Writing in *Christianity and Crisis*, a bi-weekly Protestant journal of opinion, Dr. Toynbee said the variety of religions has enabled different types of persons to find the particular religion which best suited their spiritual needs.

Dr. Toynbee also suggested that, if God is considered to be both all-good and all-powerful, this leads to the "conclusion that the plurality of religions has been the deliberate work of God's omnipotence acting under the inspiration of his goodness."

His contention was that "the different religions, between them, reveal a greater measure of spiritual truth and provide ampler means of salvation than can be found in any one of them, even at its widest gamut."

Disciple Is Cultural Attache to Latin America

Inman Returns From S. American Visit

NEW YORK—Samuel Guy Inman, a Disciple and the first "Cultural Attache" appointed by the United States government to accompany President Franklin Roosevelt and Secretary of State Cordell Hull to the Buenos Aires Conference in 1936, has just returned from another one of his extended visits to South America.

His recent visit was to arrange for the inauguration of a series of visits by teachers and social workers. The first group is expected to gather at Miami during the winter vacation of South American schools on Jan. 15, where they will start on a five-week conducted tour to centers, including Washington, New York, Toronto, Chicago and smaller communities and back to Miami.

The cultural visitor first attended the Inter-American Economic and Social Conference at Punto del Este, near Montevideo, which was held to inaugurate a new cooperative program between the United States and Latin America. There he discussed the interchange of teachers with the cultural delegates of the Pan-American Union, the United States and South American Republics.

After finding considerable encouragement from the educational forces at Punta del Este, Professor Inman spent a week in the following five capital cities: Montevideo, Buenos Aires, Santiago, Chile, Lima and Quito.

ICU Christmas Cards

NEW YORK—A convenient, personal and warm method of remembering friends at special times in their lives has been set up here by the Japan International Christian University Foundation, 475 Riverside Drive.

Available now are Christmas, all-occasion and sympathy cards for gifts to the International Christian University in Japan.

"The card serves a double purpose," a Foundation spokesman said. "It gives a meaningful expression of commemoration and remembrance, and offers a significant opportunity to further the Christian commitment to build a World Christian Community."

Descriptively, the Christmas card has a gold border and a large gold

star against a white background. The message within reads: "You will be happy to know that a Christmas gift in your name has been sent to the International Christian University in Japan by (name of donor). May we add our best wishes for a Blessed Christmas and a Happy New Year."

Roman Church Praise For Lutheran Film

LONDON—"Question Seven," an American-made Lutheran film, was honored for the third time by a Roman Catholic organization when it received a citation at a film festival here.

The movie, which depicts the pressures against Christians in East Germany, won the International Catholic Film Office Prize at the Berlin Film Festival and had been given an A-1 rating and a special accolade from the National Legion of Decency in the United States.

A Finnish Priest

HELSINKI, FINLAND—The first ordination of a Roman Catholic priest in Finland since the Reformation, M. Voutilainen took place here in September. He was ordained for the Dominican Order.

Bishop Cobben's diocese embraces the whole of Finland. Roman Catholics in this predominantly Lutheran country number about 2,000. Before the Reformation, the Roman Church had up to 4,000 parishes in Finland.

S. L. Rahn to Social Welfare Directorship

To NCCC Position

NEW YORK—Sheldon L. Rahn has been appointed executive director of the National Council of Churches' Department of Social Welfare.

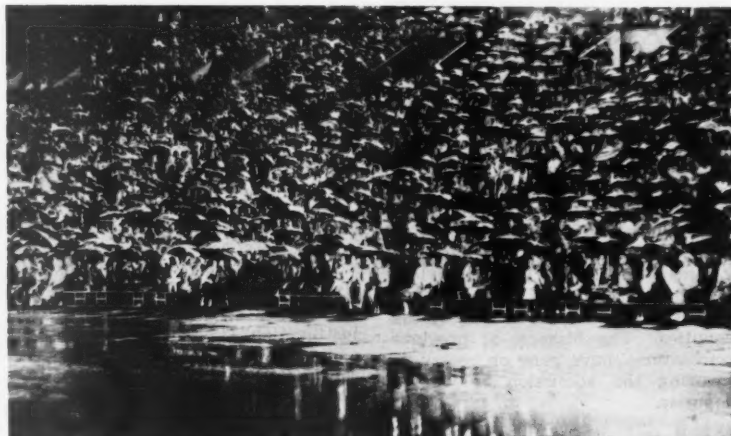
Announcement was made today by the Council's general secretary, Roy G. Ross.

Mr. Rahn, who began his duties Oct. 1 succeeds William J. Villaume who has been appointed president of Waterloo Lutheran University at Waterloo, Ontario.

Widely known in church and community social welfare circles, Mr. Rahn has been serving as chairman of the program committee for the second National Conference on the Church and Social Welfare, which will be held in Cleveland Oct. 23-27, and is a past president of the Church Conference on Social Work. He came to the National Council from the Federation of Protestant Welfare Agencies in New York City, where he was associate director.

Prayer for Survival

West End Baptist Church, Halifax, Nova Scotia, recently set aside 12 hours, from noon to midnight as "Prayer Day for World Survival." People of many faiths came and went. Some prayed audibly, some silently. The minister, Ronald C. McCormick, 158 Preston St., Halifax, has copies of the plan of the service available to all.



—RNS Photo

THE GOSPEL—COME RAIN OR SHINE. Weather seemed to have little effect on the thousands who ignored rain, heat or humidity to attend outdoor rallies during Billy Graham's month-long Greater Philadelphia Crusade. Under opened umbrellas are some of the 35,000 persons who came to the Philadelphia Stadium for one of the evangelist's weekday night services and sat through the rain for a one-hour sermon.

Idea That Education Wipes Out Prejudice Challenged

Education, Prejudice Relationship Discussed

NEW YORK—The popularly-held idea that education wipes out prejudice was seriously challenged in a study published here by the American Jewish Committee's Institute of Human Relations Press. Formal education alone, the study indicated, will not change deep-rooted prejudices.

Entitled "Education and Attitude Change," the study was written by Dr. Charles Herbert Stember, a Rutgers University sociologist. It was based on data gathered in several surveys including a Gallup Poll.

"As we go up the educational ladder," he wrote, "old images of minorities are replaced by new ones, often no less harmful. Covert discrimination continues to be acceptable and, most important perhaps, the desire to keep minorities at some social distance remains."

Educated persons are more likely than the less educated to hold "certain highly charged and derogatory stereotypes," to favor "informal discrimination," and to reject "intimate contacts" with members of minority groups, the study found.

Closing Law Valid

RICHMOND, VA.—Virginia's Supreme Court ruled here that the state's Sunday closing law, as amended in 1960 to make it more restrictive, is constitutional.

In upholding the law, the court discounted any religious angle as a basis for the legislation. It noted

that the state law had been sponsored by the Virginia Retail Merchants Association to provide a day of rest and "not as a day for required religious observance."

A similar position had been taken by the U.S. Supreme Court last May when it upheld the constitutionality of a Sunday law in Pennsylvania.

Assert Pastors Spend Too Much Time Counseling

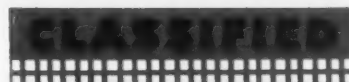
Adventists Charge Evangelism Neglected

LOS ANGELES—Clergymen who spend so much time counseling church members that they neglect their evangelism work were criticized by a Seventh-day Adventist official here.

"Ministers are listening to the woes of the saints so much at the counseling desk they rarely have time to go out and seek the lost any more," said Earl E. Cleveland of Washington, D. C., associate world director of the denomination's Ministerial Association.

Addressing some 250 ministers, Bible instructors and other church workers at a regional meeting, he asserted that while counseling has its place in the pastor's ministry, "it can become the 'Achilles heel' in winning men and women to Christ if it isn't properly controlled.

"Altogether too many ministers are becoming prisoners of their flocks instead of the leaders they ought to be," he said. "Evangelism—soul winning—is suffering correspondingly, and the church is withering because of this introspective problem."



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Five R. Catholics Plan to Attend Council Meet

GENEVA—Five Roman Catholics, including an American Jesuit, will attend the Third Assembly of the World Council of Churches as observers when it opens at New Delhi, India, Nov. 18, it was announced at WCC headquarters here.

The announcement said the observers had been chosen by the Secretariat for Promoting Christian Unity set up in connection with the forthcoming Second Vatican Council. A later Rome announcement confirmed that the observers had been authorized to go to New Delhi, but it did not list their names.

The American observer will be Father Edward Duff, S. J., Boston-born editor of *Social Order*, publication of the Institute of Social Order, a national Jesuit social-research organization in St. Louis, Mo.

He is the author of *The Social Thought of the World Council of Churches*, which was widely praised by Protestant leaders and was awarded its 1957 prize for research by the American Catholic Sociological Society.

The Rome announcement stressed that the Roman Catholic observers will have no right to speak or vote at the New Delhi deliberations. The rules of the World Council of Churches make provision for inviting to WCC assemblies observers from Churches which are not members of the international organization with which 176 Protestant and Eastern Orthodox bodies are affiliated.

Few "Red" Clergy

GREENCASTLE, IND.—The Communist Party has had virtually no success in infiltrating America's Protestant clergy, 600 Methodist ministers were told here.

"No more than two dozen out of the 345,000 Protestant ministers (active or otherwise) have consistently followed the party line," said Dr. Ralph Lord Roy, pastor of Grace Methodist Church in New York.

Dr. Roy, author of "Communism and the Churches" and "Apostle of Discord," two books on charges of Communist sympathy among clergymen, spoke to 500 pastors at the 20th School of the Prophets at DePauw University.



GENEVA—Officials of the National Conference of Christians and Jews, on a "dialogue" tour of Europe and the Middle East, meet with leaders of the World Council of Churches. In top photo, left to right, are: Dr. Lewis Webster Jones, NCCJ president; Dr. W. A. Visser 't Hooft, WCC general secretary; and Dr. Dumont Kenny, NCCJ vice-president for program development.

NEWS IN BRIEF

LUTHERANS GROWING

GENEVA—Membership in Lutheran churches around the world increased by more than a million last year to reach a total of 72,588,559, in April, 1961, according to official figures published here in the new Lutheran World Federation Directory.

The gain in membership of 1,486,779 contrasts with the figures for 1960 when the total world-wide membership showed a net loss of 33,288.

WIDOWS NUMEROUS

WASHINGTON, D. C.—The number of widows—a special concern in the ministry of the churches—is now nearly 8,000,000 in the United States, an increase of more than 17 per cent since 1950, the Census Bureau reported here.

Widows outnumber widowers by nearly 4 to 1, with the census re-

porting 2,219,355 widowers, a reduction of 2.4 per cent from the 2,273,225 enumerated in 1950.

NEEDS CHAPLAINS

WASHINGTON, D. C.—Only the Army is in urgent need of new chaplains at the present time, a survey of the armed forces here discloses.

Chaplain (Maj. Gen.) Frank A. Tobey, Chief of Army Chaplains has issued an urgent call for volunteers, stating that with the big military buildup occasioned by the Berlin crisis, the Army is short of chaplains, particularly of Roman Catholic and Episcopal chaplains.

CENTENNIAL BELL

WASHINGTON, D. C.—Citizens of Kansas, who are celebrating the 100th anniversary of the state's admission to the union, will present a

590-pound bell to the Washington Cathedral (Episcopal) here. It will be known as the Kansas Centennial Bell.

Inscribed "From the People of Kansas," it will be the No. 2 bell in the 10-bell set for English change-ringing now being cast in England for the cathedral's Gloria in Excelsis tower.

CHURCH CONSTRUCTION

WASHINGTON, D. C.—Church construction rose to \$90,000,000 in August, the Census Bureau reported here.

This was \$4,000,000 above July, but \$2,000,000 less than the record set during August, 1960.

ISSUE IN POLAND

WARSAW—Sharp intensification of the Church-State conflict in Poland was foreseen here in the wake of a new government decree aimed at complete state control of religious instruction in this predominantly Roman Catholic country.

Trybuna Ludu, official Communist organ, disclosed that the decree was issued secretly by the Ministry of Education on Aug. 19.

Come to Christmas



10C791
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is the title of this family book of praise, prayer and activities. Written by Anna Laura and Edward W. Gebhard, it offers suggestions for family worship during the holiday season, from Thanksgiving to Christmas. It will help the family prepare for the coming of Christmas by observing the rich traditions of the holy season. The lighting of candles in an Advent wreath, songs, stories and carols and worshipful activities may be enjoyed as the family plans for a more meaningful observance of Christ's birth. Attractively illustrated.

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Consulting the Pastor by Charles F. Kemp

Why Does Money Cause So Much Difficulty In Marriage?

It has frequently been stated that before marriage it is sex that people worry about but after marriage it is money that causes the quarrels. Findings of research on family life would almost confirm this point. One study of married couples indicated that four out of five had problems about money.

There are some interesting facts and observations that grow out of these studies of family life.

(1)—The amount of money has relatively little to do with the presence of conflict. Families with a large income may quarrel over finances quite as readily as those with a small income.

(2)—No family seems to have enough. As income increases so, it seems, does desire. A magazine article had the title: "We can't live on \$25,000.00 a year." Some of us could try.

(3)—Some financial problems are symptoms of deeper emotional problems. The compulsive spender, for example, who spends lavishly for things he doesn't need or even want, needs psychotherapy more than he needs a budget.

(4)—Quarrels over money in marriage may not be basically financial problems. Withholding money, or foolish spending may be a means of getting even or hurting another. This calls for personal counseling, or a frank facing of the relationship as well as financial planning.

(5)—Most young couples enter marriage without adequate background or training in the use of money. Many financial matters

are basically a problem of how to make an income stretch to meet many needs in these days of inflation. Wise planning, budgeting, saving require skills and information that every family needs.

(6)—Each family must have its own plan. No stereotyped budget will fit all families. Some want to include much for travel, others would prefer more for books. Furthermore, it changes as family situations change. It makes a difference whether a wife is working or whether she is home with three small children. A financial plan must be in a constant state of change to meet new conditions.

(7)—More important than a good budget is agreement on the budget. Here is where the difficulties occur. More important than the amount of money or how it is divided is the fact that the family must agree on its use—how it is secured, who handles it, how it is divided.

(8)—Money is far more than a medium of exchange. Money is a measure of a person's values; or rather, the way one uses it is a measure of his values. If a family spends everything on pleasure, this indicates one thing. If education, worthy causes, the church are included in the budget—this indicates something else. In other words, it is a true statement that one's attitude toward money is his attitude toward life.

In summary, a family must have (a) an intelligent plan for the use of its money, (b) an agreeable plan, one in which all

are in agreement and understanding, and (c) a Christian plan. If our religion includes all of life it includes how we handle our finances as much as anything else.

INSIGHT FROM THE SCRIPTURE; THE SEARCH FOR GOD

Men of all generations have said of God, "O that I knew where I might find Him." It is the quest of all the ages. Augustine would be remembered if for no other reason than his one famous statement: "Thou hast made us for Thyself and our hearts are restless until they find rest in Thee."

It is the message of the Scripture that God responds to all who seek Him. The Psalmist said, "God looks down from heaven upon the sons of men to see if there are any that are wise, that seek after God." (Ps. 53:2) The Book of Lamentations expressed the same idea, "The Lord is good to those who wait for him, to the soul that seeks him." (Lam. 3:25)

Jeremiah put it in a matchless sentence that he wrote to the people in exile, "You will seek me and find me; when you seek me with all your heart." (Jer 29:13)

In the New Testament the author of the Book of James says, "Draw near to God and he will draw near to you." (James 4:8)

World Order Sunday

World Order Sunday is being observed in many churches today, Oct. 22. Christian responsibility for world community is at the heart of this observance.

Christian faith and the church are seen in vital relationship to: international organizations, such as the crisis-filled UN; developing world order under law; international security; world economic development; and universal observance of human rights.

The sponsoring unit is the department of international affairs of the National Council of Churches.

The Church and Christian Growth



"Where the Scriptures Speak . . ." by the Editor

Memory Selection: "The whole body . . . when each part is working properly, makes bodily growth and upbuilds itself in love. (Ephesians 4:16.)

ONE OF the common expressions which we use when we want to defend a particular doctrine or ethical practice is, "the Bible makes it very plain." One hears this remark made about such things as sanctification, the end of the world and many other matters which are sacred to various individuals. Of all the plain passages in scripture the one which is our lesson today is certainly near the top.

The comparison of the body, with its separate parts, to the Church and the various individuals in it is so clear that it is difficult to misunderstand or misinterpret. Judging from the way we live in the Church, however, many people do misinterpret it.

First, Paul states the philosophy, the conclusion of the subject, as it were. Then he goes into great detail by way of illustration. The body has many members but it is an entity, a unity. (1 Corinthians 12:12.) "So it is with Christ." At this point he tells the church in Corinth the same thing that he told the church at Colossae, as we noticed in the lesson last Sunday. (Col. 3:11.) He said the same thing to the churches of Galatia. (Galatians 3:28.)

If we miss this point, the rest of the lesson is of little importance. The body has Jews, Greeks, slaves, free men and all in it but they are one body. If any member of the body acts as the members of the physical body are depicted in the following text,

then he is trying to destroy the unity of the body of Christ.

The first comparisons with the physical body are those which deal with the member that imagines it ought to be like the other members of the body. If a foot thinks it's not a part of the body because it is not a hand (verse 15) this doesn't change the situation any. If the ear thinks that the whole body ought to be composed of eyes it does not matter (verse 16). It is still a part of the body just the same.

What a condemnation this is of the member of the body of Christ who imagines that he is not a member, at least not a good member, if he doesn't have the characteristics and qualities of some other member whom he admires. Every member has his function. Even if he does not function at all, he is still a member of the

Church and the body is sick to the extent that he fails to perform his function.

Of course the human body could not function if it were all eye (verse 17). An ear which wants to be an eye never thinks of that. One big eye, the size of a regular human body would not be a human body (verse 19). This all sounds very simple. When you apply it to the Church it seems to get more complex. One church even defines the idea "Church" as consisting of the hierarchy, the senior ministers. Individuals come "to the church" for guidance but they are not the body of Christ, according to this doctrine.

The Church is not all bishops nor all ministers, or deacons or CWF! Christ's body is made up of those who accept him and they

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR OCTOBER 29, 1961

The Scripture

1 Corinthians 12:12-27

12 For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. 13 For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

14 For the body does not consist of one member but of many. 15 If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. 16 And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. 17 If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell? 18 But as it is, God arranged the organs in the

body, each one of them, as he chose. 19 If all were a single organ, where would the body be? 20 As it is, there are many parts, yet one body. 21 The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." 22 On the contrary, the parts of the body which seem to be weaker are indispensable, 23 and those parts of the body which we think less honorable we invest with the greater honor, and our unrepresentable parts are treated with greater modesty, 24 which our more presentable parts do not require. But God has so adjusted the body, giving the greater honor to the inferior part, 25 that there may be no discord in the body, but that the members may have the same care for one another. 26 If one member suffers, all suffer together; if one member is honored, all rejoice together.

27 Now you are the body of Christ and individually members of it.

come as they are. They have as many different kinds of functions and abilities as the parts of the body. The various ones must be conscious of the fact that they need one another.

Now we have an interesting comparison which negates one of the arguments that you hear so often in the church: "The parts of the body which seem to be weaker are indispensable" (verse 22). I suppose Paul was thinking about such organs as the heart, liver and lungs which have to be inside the ribs for protection. We wouldn't live very long without them, even though they may be considered "weak."

The local congregations were not very large, in Paul's day, we presume. The fellowship, at its best, must have been something beautiful to experience. Of course, it did not always work that way. We know about the troubles in Corinth, for example. But, if every individual had the concept of the Church which Paul

laid down it made of the local church a fellowship of feeling where all the members suffered for one and all rejoiced when one was honored (verse 26).

The final verse seems to make it quite clear that the individual members are "the body of Christ" (verse 27). This puts a tremendous responsibility upon a person when he realizes the position he occupies. Gone is any possibility for an individual to act like a baby when he does not get the position or the attention he feels he deserves. Gone is the opportunity to excuse one's self for not carrying his share of the load. Everyone who voluntarily comes into the Church becomes a part of the body of Christ and thus accepts responsibility as a member of it.

Look back at the title of the lesson. It has to do with the "Church and Christian growth." This indicates that we do not expect perfection of ourselves. We do expect a clear understanding

of the part and function that we are supposed to have. Then, within the body of Christ, it is possible to grow so that we may fulfill completely the position which is ours.

The other day I read a statement which a missionary of an American sect made in a foreign country. There were many Christian traditions in that country, some of them extending back almost to the time of Christ. Yet, when the secular authorities questioned the missionary as to why he felt it necessary to come to convert the existing Christians to his own faith, he replied that he represented the only true Church.

From this text today I would judge that this fellow ought to consider himself a part of the body of Christ. He may have a very important function in pointing out the errors to some other members of the body. That may be his part to play. But his part is not to kill the rest of the body.



Meaning for Today

by Jack E. Barker

WITH the deportation of the Jewish population from the promised land, group worship was reformulated and carried on in the new institution of the synagogue. In Jesus' own day, corporate worship was carried on by devout Jews within their homes, in the synagogue and at least periodically within the temple. Only fringe groups of Judaism ever conceived of worship as being an essentially individual matter.

The New Testament concepts of the Church seem to presume this same understanding of the necessity of individual persons being drawn together into a larger corporate life. The very term "Church" means "the called-out ones" or "the assembly" and so, by definition, refers to a group.

Ephesians 4:11ff lists apostles, prophets, evangelists, pastors, and teachers as being Christ's gift to his Church. This certainly is predicated on faith that the saints will worship and work together cooperatively as a living organism, the body of Christ.

From the most practical point of view, this is God's intention for his people because he knows that human life is intended to be lived in deep and warm interpersonal relationships that strengthen, enrich and bless life. He placed men in families because children need parents and parents need children. (Grandparents need and are needed, too.) He put families in communities so that family could rely upon family and life could find fulfillment in the richness of abiding friendship and kinship.

The corruption of sin has heavily destroyed the spiritual backgrounds necessary for such richness of life in holy fellowship, and so God established the select Christian community, the church, wherein Christian teaching and fellowship can be experienced and from which evangelistic and missionary endeavor can be accomplished. Therein life inspires and encourages life in common worship, study and social life. Growth in Christian understanding and zeal, and the development of potentialities for service being made possible for every member of the body.

An old story tells of a pastor visiting a delinquent church member. Quietly they sat before the fireplace. The pastor took the tongs and lifted a glowing coal from the fire and set it upon the hearth where it cooled and blackened. "You're right, pastor," commented the observant delinquent. "I do need to come back to church. The fire does go out when one tries to be a Christian alone."

Push Button Princess

by

Eileen M. Haase



Art by Berneking

MOM HAD always wanted a dishwasher. That's why Dana said to her younger brother, "Some day I'm going to be like Mrs. Nutly and have enough money to buy Mom everything automatic."

"Mom won't have to wait for you, Dana," Greg pointed. "See that new piggy bank? Well, that's—"

"That's where nickels and dimes are going to bring automation to this house," Mom said. Dana's eyes bulged. Mom dropped in three dollars. One, two, three, just like that.

Dana saw her dad in the hall and beat Greg by two feet running to meet him. It was great when Dad was home from the electrical shop. He was a good repair man, Dana guessed. At

least he fixed everybody's house except Mom's.

"I have news," Dad said. "News for you, Peg. You are going to be a Push Button Princess for a Day!" Dana saw mischief in her daddy's eye.

"What's the gag?" Mom tossed her head.

"Tom Nutly told me today that he and his wife have an invitation to a wedding at Cleveland."

"That's three hundred miles from here," Mom said.

"Exactly. You are going to volunteer to sit with the four little Nutlys and keep their household going while they have a week-end away." Dana liked the way her Dad came up with solutions.

"Wonderful! I can take Dana and Greg right over there and

you can join us for meals! It will be a cinch getting the Nutlys off to Sunday school with all those electrical gadgets to get Sunday breakfast." Mom looked as happy as Dana's blonde lady doll.

"You'll get a chance to see this equipment in use and when we can afford it we'll start adding things, one push button at a time."

"Not one button at a time, Fritz."

"Mom's started a piggy bank," Greg shouted.

"To get lots of new things," Dana felt she should explain.

"We'll save until we can have the works. One day I'll be a kitchen drudge and the next day I'll be a—"

"Push Button Princess?" Dana liked the way her dad put it.

The next morning Dana pushed her nose against the window to hear what Mom and Mrs. Nutly were saying near the garden fence.

"Nonsense," Dana's mom said. "It will be a real pleasure."

"It's so much easier to leave the children in their own home," Mrs. Nutly was saying. "They have their own beds and their clothing is all here. Really, Peg, you don't know how happy I am to have you offer to do this."

Dana guessed that her mom was even happier than Mrs. Nutly because she went around the house singing her happy hymns.

"You and I will help Mom plenty," Dana said to Greg. "The Nutly children are all younger than we are."

"And probably not so smart," Greg agreed.

"Oh, they're smart, all right, Greg," Dana said. "They just aren't old enough to know a lot of things."

It was a terrible wait till the day when the Nutlys backed their car out and packed in their suitcases. Dana marked an X on every day on the calendar as it passed. "Whoopee!" she shouted when the Nutlys were on their way. "We're going to live in an automatic house."

"You're going home to sleep in your own beds with your dad in the house," Mom said. "There aren't beds enough here."

"You're going to sleep in the automatic house," Greg pouted.

"But you'll go home in the evening with Daddy," their mom explained. "Everything's going to be real simple."

But Dana could see things weren't so simple. When she put an extra portion of detergent in the dishwasher so the dishes would be extra clean, Mom had to call a serviceman because Dad was out on a job. The kitchen was full of suds but the dishwasher wasn't hurt.

"I guess those dishes are really clean," Dana said, but she knew that next time she wouldn't sneak in any extra detergent. She'd let her Mom handle the push buttons.

And Mom did. She was washing out a few clothes for the Nutly children late Saturday afternoon. Dana saw her push the red button on the dryer and all the time she figured the blue one would make more sense.

Dana was helping to fold the clothes as Mom took them out of the dryer. "A little doll blouse," she said. "Isn't it cute?"

"Cute? Mercy!" Mom turned red and then white. "It's Pam's blouse—shrunk to nothing!"

But Mom knew where Mrs. Nutly had bought the blouse because she had boasted about the fine bargain it was. Mom just

took the three dollars out of her piggy bank and got another one for Pam. The shrunken one just fit Dana's blonde lady doll.

Dana saw Robert Nutly turn on the dryer after Mom was all through drying clothes. She was all set to scream trouble to her Mom. But she didn't need to.

A terrible noise came from the dryer. It was bad enough so Greg yelled, "Daddy!"

Mom came rushing from the electric percolator that she'd forgotten to unplug. When she opened the dryer door out popped the Nutlys' cat, Wimpy. It was a funny thing, Wimpy always had time to be friendly, but not that time. Her tail was as big as a cup and her eyes looked like the ones on the wild cat in Greg's jungle book. She ran around and around the house.

"She was wet," Robert Nutly said. "Pam sprinkled her with the flower sprinkler."

Dana put the little sprinkling can away.

Greg took Robert to the playroom until time to eat.

Dana was glad that night when she and Greg could go back home with their dad. They still had some of the Sunday school lesson to learn and Dana was tired.

"Will you need some help getting the Nutlys ready for Sunday school?" Dana's dad asked Mom.

"With all this equipment? Don't be silly," Mom said. But Dana could see that she was tired, too.

Sunday morning Dana and Greg hurried over to the automatic house for breakfast. They said their morning prayers while the toast burned because Robert had stuck two slices in one slot and the thing wouldn't pop up.

"Skip it," Dad said when it came time for coffee. "Princess forgot to push the button." Dana saw him pinch Mom's cheek to show that he understood.

After breakfast Mom looked more like an octopus than a princess. She pushed buttons, pulled plugs and rushed around, but had everyone ready in time for church and Sunday school.

Lost in the garbage disposal

were one rubber plate scraper, one initialed napkin and Tootsie's pink plastic poodle. Melted on the electric stove were one brown barrette and two rubber cows from Robert's farm set.

"No casualties?" Dana heard her dad say as they drove away to church.

Mom laughed. "None that can't be replaced by a few coins and a couple of aspirins."

"It agrees with you," she heard Dad whisper. Then she saw him pinch Mom's cheek.

As they sat in church Mom bowed her head. Then, as was her custom, she placed the Sunday school books in the hymn rack. One book fell to the floor and Dana picked it up.

As she handed it to Mom she saw the cover, "How to Use Your Automatic Washer."

She saw Mom's look of dismay and Dad's look of amusement. Then she could tell by the feel of things it was time to turn her thoughts toward God.

Well, Mrs. Nutly came home and Mr. Nutly laughed when Mom told about some of the things that happened. Mrs. Nutly pressed some folding money into Mom's hand and Dana heard her say, "Really, I'd do it for any neighbor. It isn't necessary to pay me."

"Nonsense," Mrs. Nutly said. "We will call on you again. Please take this little gift."

So Mom took the money and put it in her piggy bank.

"Keep this up and before we know it we can install an automatic kitchen, and all at once," Dad said.

"Piece by piece," Mom corrected him. "You know, Fritz," she said, "there's dignity in work but being a Push Button Princess can be most frustrating."

Dana nudged Greg when she saw Mom run her hand across her shiny old stove and the sink that never gobbled up anything.

"They can be monsters," Dana heard her mom say. "These automatics get a grudge against you—"

To hear her folks laugh was the best music in the world!

**Perry Gresham Gives Keynote
Address to Annual Assembly**

Disciples Hear Plea for Intellectual Awakening

KANSAS CITY, MO.—Asserting that the churches need more education and educators, more religion, the president of the International Convention of Christian Churches (Disciples of Christ) called for a "great new intellectual awakening" of religion in the United States.

Perry E. Gresham said here that the "neglected intellectual traditions of the churches must be renewed until a congregation will honor the good student more than the good mixer."

Delivering the keynote address to the convention's annual assembly, he stressed that "ignorance has gone out of style in America. It is our responsibility," he said, "to answer the Lord's call for great leaders in every field of learning."

"If men like Mao, Khrushchev, and Castro rule the world, there is little promise for the future of mankind," he warned. He pointed out that "foremost in the battle for the world are the more basic issues of religion and education."

"The claims of the mind and the claims of the heart are one and the same," Dr. Gresham explained, "as men are sent forth to battle the ignorance and sin that are ubiquitous among men."

"Corruption in government," he stated, "is the natural consequences of a disinterested or inept electorate."

"He must answer to God for the way he treats his fellowman regardless of race, creed or nationality. There can be no better world until there are better people. A better world begins with an individual who will obey God rather than men."

Noting that "today all churches seem to be talking" about Christian unity, Dr. Gresham declared that a "divided world is demanding the witness of a united Church."

The Disciples' heritage, he said, calls for the reunion of Christians everywhere "on the simple basis of one Lord, one Bible and one fellowship. It is my view that all Christians could unite under the constitution of the New Testament more readily than sovereign denominations could merge."

**Vice President Lyndon
Johnson Sends Message**

KANSAS CITY, MO.—In a message to the assembly of the International Convention here, Vice President Lyndon B. Johnson stressed the significant contribution of religion in preserving freedom. A member of the Christian Church, Mr. Johnson also expressed his regrets at being unable to attend the sessions because of other commitments.

Read by Robert G. Storey, vice president of the convention, the message declared: "I do hope you will express to all those who are assembled my deep and abiding interest in their work and my hopes that their deliberations will be fruitful. These are times when we must all look to the fundamentals of life and morality if we are to preserve freedom as a force in this world."

TO NEW MINISTRIES

● DENVER, COLO.—Verlin Stump, executive secretary of the Denver Area Association of Christian Churches, has resigned to accept a call to serve as minister of the Christian Church in Sunnyvale, Calif.

● ASHLAND, VA.—William F. Abernathy, a recent graduate of Trinity College, Clearwater, Fla., has been called to serve here as minister of the Slash Christian Church.

● OROFINO, IDA.—A. A. Harriman began an interim ministry here last month with First Christian Church. He recently completed a similar pastorate of 23 months with the Christian Church in Halfway, Ore.

● TAMPA, FLA.—Ting R. Champie has resigned his ministry with University Place Christian Church, Enid, Okla., and begins today his new work as pastor of First Christian Church here.

● SHAKER HEIGHTS, OHIO—Don R. Bauter was installed here Sept. 3 as associate minister of Heights Christian Church. His responsibility entails the church's Christian education program with special emphasis on youth work.

● PUEBLO, COLO.—Chester E. Gleason, minister of First Christian Church, McPherson, Kan., for the past five years, has accepted a call to serve as pastor of the new Alta Vista Christian Church here.

**Elvis J. Stahr, Jr.,
Talks to 1,000 Laymen**

Secretary of the Army Speaks at K.C. Meeting

KANSAS CITY, MO.—This country must back up its belief in international morality "with every ounce of power it possesses," Secretary of the Army Elvis J. Stahr, Jr., told some 1,000 Disciples of Christ laymen here.

"Our religion preaches a gospel of peace," he said, "but it has been forced to wage a relentless war against the forces of evil, both to keep from going downhill before them and to fulfill its moral obligation to oppose them for the greater good of humanity."

The secretary addressed the men on "Moral Aspects of Military Power." They met in connection with the annual assembly of the International Convention of Christian Churches (Disciples of Christ) attended by some 10,500 delegates.

"Our military forces," declared Mr. Stahr, a member of the Christian Church, "have been raised to their present level—the strongest in our peacetime history—in order to defend the nation against international forces of evil, not only for the sake of survival, but for the reason that it would be morally wrong not to oppose them."

The U.S. must take the lead against such evil forces, he continued, "because we are the strongest nation on earth. We, in coordination with our allies in the free world, comprise the only hope for halting the spread of international communism."

"To stand idly by when we have the strength to right a wrong—certainly as monstrous a wrong as communism perpetrates upon mankind—is as immoral as doing wrong ourselves," Mr. Stahr asserted.

"The threat facing us is not merely a physical or material one. It is fundamentally one of spiritual values. When we take a stand against it, therefore, we are crusading literally for the minds and souls of men."

He stressed that the U.S. must "contribute on a basis of high morality to a free international community that is powerful enough to defend itself against oppression without itself becoming aggressive or oppressive."

**Thomas O. Parish, Sr., Is New President of NEA;
Other Officers Include Ray Wallace, Ralph Bennett**

Large Crowds Attend Sessions of National Evangelistic Association

KANSAS CITY, Mo.—More than 800 persons crowded into each of the four sessions of the National Evangelistic Association convention here Sept. 28-29, in the Little Theatre of the Municipal Auditorium, to make this the best attended convention in the history of the NEA.

Speaking on this year's program theme, "A New Day for Christian Witness," Lawrence W. Bash, NEA president and minister of Country Club Christian Church here, declared that "Our faith begins with the Christ, the Son of the living God; this is our witness. The world is waiting to hear what we believe in our lives, not only on our lips."

Ronald E. Osborn, dean at Christian Theological Seminary, Indianapolis, Ind., told the assembly that an appraisal of our evangelistic witness must take into account the good news itself and those to whom it is told. Remember, our evangelistic witness is not just for the unchurched. How many people have belonged to our church for years, hungry for fellowship, faithful as an old dog in bearing their burdens, but whose hearts have never yet been strangely warmed because somehow through all the worship and the preaching and the countless activities we have never yet got through to them with the realization that God really loves them?"

Harold Blake Walker, minister of the First United Presbyterian Church, Evanston, Ill., the NEA convention's guest preacher, addressed two sessions.

In the Friday morning session, a four-man panel discussed "Looking for the Answers"—through our state societies, James A. Moak, Lexington, Ky.; through our great urban centers, Charles H. Webb, Chicago, Ill.; through our youth of high school and college age, Bill Daniels, Merced, Calif., and through All-Church Evangelism, Bayne Driskill, Fort Worth, Texas.

Hallie Gantz, president of Phillips University, Enid, Okla., spoke on "The Church Is Different" at the Friday afternoon session. He said, "The redemptive love of Christ flowing through the life of the church lifts a lost man from the lonely, separate state of sin and enables him to live and move and have his being in the goodness and greatness of God in the fellowship of the church."

KANSAS CITY, Mo.—Thomas O. Parish, Sr., minister of Central Church, Wichita, Kan., was elected president of the National Evangelistic Association.

Other new officers elected to serve with him for the coming year are Ray W. Wallace, minister of the North Hollywood, Calif., First Christian Church, vice-president, and Ralph Eugene Bennett, minister of First Church, Peoria, Ill., treasurer.

Re-elected general and corresponding secretaries respectively were Donald M. Salmon, executive secretary of the department of evangelism, United Christian Missionary Society, Indianapolis, Ind., and Mrs. Arlene Dux Rothenburger, Indianapolis, Ind.

Elected to the NEA board of directors, with terms expiring in 1964, were Lloyd V. Channels, Danville, Ky.; Paul Ehly, Raytown, Mo.; Holly Roy Jarvis, Wenatchee, Washington; Edward E. Russell, McKinney, Texas; Earl W. Scarbeary, Paris, Illinois; LeRoy Hay, Enid, Okla.; and Joseph R. White, San Diego, Calif.

Jesse M. Bader, New York City, was elected director emeritus.

**Associate Editor Named
Acting Church Press Chief**

Flanagan Chosen Exec. Pro Tem. for ACP

ST. LOUIS—James M. Flanagan, the associate editor of *The Christian*, has been named executive secretary, pro tempore, of the Associated Church Press.

Vice-president of ACP and chairman of the Protestant press organization's committee on development and service, Mr. Flanagan will continue his duties with *The Christian* while serving as executive officer for ACP until April 30, 1962.

Mr. Flanagan succeeds Alfred P. Klausler, editor of the *Walther League Messenger* (Lutheran Church—Missouri Synod), who has been recalled to active duty as an Army chaplain (colonel).

The Associated Church Press of the United States and Canada represents 160 member magazines with a combined readership in excess of 30 million and a combined circulation of more than 16 million.

The ACP has in recent years been expanding its services and program for the Protestant press and is involved in article syndication, holds an annual spring convention, publishes an official directory and conducts editorial surveys.



THESE NEW OFFICERS of the National Evangelistic Association were elected at its recent meeting in Kansas City as follows (from left): Ralph E. Bennett, treasurer; Thomas O. Parish, Sr., president; Mrs. Arlene Dux Rothenburger, corresponding secretary; and Donald M. Salmon, general secretary. Ray W. Wallace, vice president, was not present for the picture.

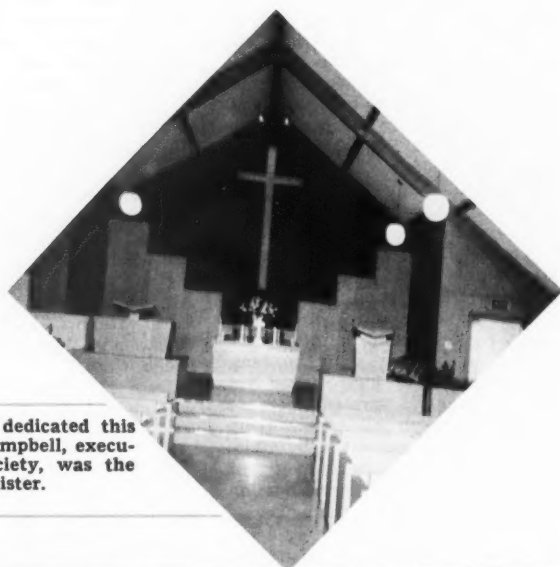


THIS NEW SANCTUARY of First Christian Church, Buhl, Idaho, has been dedicated. Roy L. Titus, former pastor under whose ministry many of the plans were made, was the speaker. Delmar M. Talley, is completing his first year as pastor.



THIS SANCTUARY is part of the new building dedicated on Sept. 17 by First Christian Church, Edwardsville, Ill. Morris H. Pullin, general secretary of the Illinois Disciples of Christ, spoke at the morning service and Spencer Austin, executive secretary of Unified Promotion, was the speaker for the afternoon service. Eugene R. Lamport is minister of the church.

CHURCH BUILDING NEWS IN FOCUS

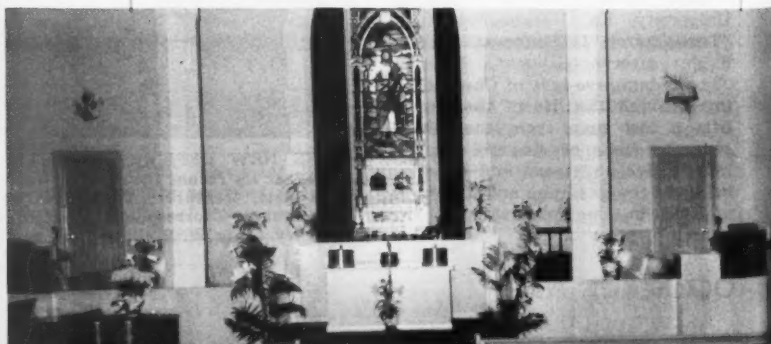


PARK CITY Christian Church, Wichita, Kan., recently dedicated this new sanctuary along with education facilities. Dyre Campbell, executive secretary of the Kansas Christian Missionary Society, was the dedication day speaker. Arturo C. Andrade is the minister.



SINCE GLENDALE CHRISTIAN CHURCH, Indianapolis, dedicated its educational unit and remodeled sanctuary, the congregation has completed interior and exterior building improvements including a kitchen and other furnishings. Organized a little over two years ago, the church is served by Roy W. Kent, Jr., as minister.

LARGE-SCALE REMODELING program resulted in this sanctuary for Central Christian Church, Washington, Ind. In addition the building program produced educational rooms, new church offices, improved heating, cooling and kitchen facilities and redecoration of the fellowship hall. Roy A. Gray is the minister of the church.



Installation Services For Nebraska Secretary

Dual installation services were held for Norman R. Stacey, recently elected executive secretary of the Nebraska Fellowship of Christian Churches.

The service for the western part of the state was held Oct. 8 at First Christian Church in North Platte with D. Allison Holt, associate secretary in the department of Christian education of the UCMS, as the speaker.

Christian Church people from the eastern part of the state assembled at East Lincoln Christian Church for the second installation service on Oct. 15 with Roland Huff, associate secretary of Unified Promotion, as the speaker.

Each service was followed by a dinner served in the fellowship hall of the host church.

The following Christian Church leaders from Nebraska participated in the two services: Francis Houchen, Charles Wilson, Harry Elwood, Ralph Dyer, K. E. Harris, D. Wright Lunsford, Emmett Haas, Mrs. T. V. Hubbell, Charles Livingston, Volney Lofgreen, Lawrence Williams, Marion Morton, Leslie Hudson, Don Sherwood, Mrs. Lola Delehoey and Miss Oma Lou Myers.



CYF MEMBERS AT ANCHORAGE, Alaska, Christian Church are shown at an outing held at Big Lake Alaska. From left to right are: Mr. and Mrs. R. J. Covington, sponsors, Duane H. Cox, Nancy Gentry, Ronald Garner, Sandra Jones, Morgan Burkett, and Mr. and Mrs. Roy E. Cox.

Winter is Bitter in Korea

Rescue a Needy Orphan from its Rigors



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The orphan you select will know you as sponsor. You get the child's picture, life story and mailing address. You can write or send parcels any time you wish. Replies are prompt and in English. Sponsors are indeed THRILLED with this personal contact. Many new sponsors are desperately needed now, before winter begins, to take in many more desolate children wandering the streets.

Heartbreaking Stories of Tragic Lives

You will find this true when you get the life story of the orphan you may select. Number S-1 above is little Lee Ok Ja at our Seaside Christian Orphanage. Her father, a Korean, deserted her mother and secretly married another woman, then disappeared. The mother, a Japanese, left Ok Ja at the police station and fled to her homeland, Japan. The police brought Ok Ja to our Orphanage.

Number S-12 pictured above is An Ung Sub. His father, a farmer, was killed by a bomb during the Korean war. His mother, missing since, deserted him. Ung Sub lived as a beggar from door to door with no place to stay. Finally he was brought into our Eternal Light Orphanage where now he is doing well.

Each day the children at all our Orphanages are taught the Bible, sing Christian songs and earnestly pray. They all attend Church and Sunday School and are led to receive Jesus Christ as their personal Savior. Here you have a God-given opportunity to help in bringing up a child to be a Christian leader in Korea where such are sorely needed.

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Rosemary Roberts Accepts World Council Position

EUGENE, ORE.—Miss Rosemary Roberts, daughter of Mr. and Mrs. Carroll C. Roberts of this city, has accepted a position on the staff of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches in Geneva, Switzerland.

Miss Roberts began her duties in Geneva Oct. 2.

Graduate of Bethany College, Miss Roberts has been a translator of foreign languages in the National Institutes of Health, Bethesda, Maryland, which is the research division of the United States Public Health Service. For the past ten years she has been Chief of the Translation Unit. She speaks thirteen languages, but her chief languages are French, German and Russian.

In her new work she will be the Special Assistant to the Director in the office that makes contacts and arrangements for ecumenical scholarships. She will become a part of the permanent secretariat of the World Council.

E. J. Helseth Retires

BURLEY, IDAHO—Emil J. Helseth, minister of First Christian Church here, retired from the active ministry on Oct. 1 after serving for almost 42 years. His ministry has all been in Oregon, Washington and

Idaho except 32 months as a chaplain during World War I.

Mr. and Mrs. Helseth who will make their home in Salem, Ore., are the parents of three sons, Donald, Ralph and Raymond, all active in the ministry; and two daughters, both of whom married ministers.

Mr. Helseth will be available for interim or supply ministry.

Richard Siders Ordained

FREMONT, NEB.—Richard Dennis Siders, son of Mr. and Mrs. Melvin Siders of this city, was ordained here at First Christian Church on Sept. 3.

E. Phil Dubbs, pastor of the First Church, was the presiding minister and had the sentences of worship, invocation, presentation and examination of Mr. Siders for ordination. He also received the confirmation by the congregation. Credentials were presented by Earl Fay, Jr., an elder of the Fremont Church. Mr. Dubbs led in the ordination prayer as the candidate knelt with the hands of Elders Donald Davis, Wallace Lillie, Melvin Siders, Ernest Vojtech, G. T. Willison and W. H. Winter upon him.

The charge was given by Norman Stacey, executive secretary of the Nebraska Fellowship of Christian Churches. Raleigh J. Peterson, dean of Cotner School of Religion read the scripture, gave the pastoral prayer and delivered the ordination sermon.

Arthur Syverson Transferred

Assistant Editor For Children's Division



Arthur H. Syverson

ST. LOUIS, Mo.—Arthur H. Syverson became assistant editor of children's publications in the Local Church Curriculum Division for the Christian Board of Publication on Oct. 9.

He is the first man to serve as an editor of children's publications for the Disciples of Christ.

For the past three years Mr. Syverson has served as assistant editor of youth publications in the same division of the Christian Board.

According to Marvin E. Smith, director of the division, Mr. Syverson's new role as an editor of children's publications will be the responsibility for worship articles and resources in *Hearthstone*, preschool curriculum materials for the armed forces, and giving assistance in the current revision of primary and junior graded curriculum materials. He will also participate in conferences with Bethany Press regarding the production of children's books.

His primary responsibility in the youth department has been as editor of uniform lessons for youth. He was involved in the development of the graded youth curriculum materials and evening youth materials, *Focus* and *Tack*, released for use this fall.

A native of Sioux City, Ia., Syverson holds the B.D. degree from the Divinity School, Drake University, Des Moines, Ia.



CHURCH SCHOOL WORKERS were honored with a special dedication service at First Christian Church, Charleroi, Pa. George Hogan, chairman of the education committee, had charge of the ceremony. W. S. Van Arsdale (far right second row), minister of the church, gave the dedicatory prayer.

Relax

Some cause happiness wherever they go. Some, whenever they go.

—ATLAS NEWS

POLITE

TV improves my manners
At home and everywhere.
I used to walk in front of
friends;
But now I wouldn't dare!

—PUCK, LONDON

PLEASE CONSULT

A learned professor approached a rather listless desk clerk in his hotel and asked, "Is there an Encyclopedia Britannica in the house?"

"No sir," replied the sleepy clerk. Just as the professor started to walk away the clerk brightened and became aware of his duty. "Sir," he called, "what is it you wish to know?"

HOPEFUL

Those who display model houses pray for further developments.

—A. H. HALLOCK IN QUOTE



Mark Johnson Was Ordained Aug. 27

LOUISVILLE, KY.—Mark Johnson, son of Mr. and Mrs. Henry M. Johnson, Douglas Boulevard Christian Church, was ordained to the Christian ministry at the church here on Aug. 27.

Mr. Johnson at present is in the final phase of his B.D. training at Yale University, School of Divinity. This year he will serve as a member of the faculty of the Choate Preparatory School, Wallingford, Conn., and as an associate minister of the First Congregational Christian Church.

The ordination sermon was given by Hugh M. Riley, pastor at Douglass Boulevard. Elders of the church shared in the dedicatory service and ordination. The ordination prayer was given by John Wade Payne, associate minister at Douglass, and the benediction was offered by Daniel Cobbs who is also studying at Yale.

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INTERIM MINISTRY

LACKLAND, FLA.—Mason Gregg closed his interim ministry here with First Christian Church on Sept. 10. He is now available to serve another church in a similar capacity.



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EIGHT SCOUTS WERE HONORED recently at South Street Christian Church, Springfield, Mo., when they were presented with God and Country Awards. Among the participants in the service were (from left, front row): James Nunn, Dave Millsap, Rick Wilson and Eddie Robertson; (from left, second row): David Drago, Mark Young, Chris Millsap and Don Woody; (from left, back row): George I. Myers, minister; Louis Bangert, Scoutmaster; R. D. Woody, Post adviser; and Eugene Mallett, minister of education.



GOD AND COUNTRY AWARDS

BETHANY CHRISTIAN CHURCH, Houston, Tex., was the scene recently of the presentation of God and Country Awards to four Scouts. Participants in the ceremony included (from left): James W. Lambert, associate minister; Doug Andrews, Charles Ehrhardt; Jim Crook, Jerry Converse and Lewis H. McAdow, minister.



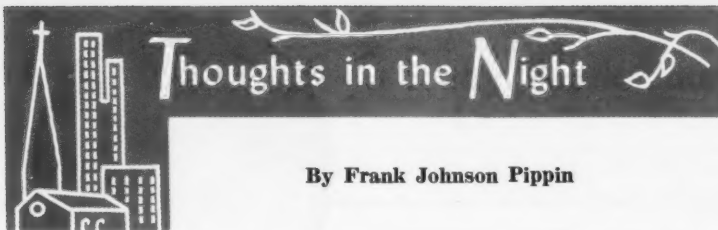
JAMES LYLE RICKEY received the God and Country Award recently at the Christian Church in Monticello, Ind. On the left are his parents, Mr. and Mrs. Clifford Rickey and on the right is Scout Rickey's Explorer adviser, Charles Kase. Paul L. Kitley is minister of the church.



MARK LORENE ROBINETT received the God and Country Award at First Christian Church, Aurora, Colo., recently. On the left is Scoutmaster Errol Neuberry and on the right is the minister, Alvin E. Houser.

GOD AND COUNTRY AWARDS were presented to three Scouts recently at First Christian Church, Albany, Mo. From left are: Gene Hogue, Terry Barnes, Clifton Grantham and the minister, John Hansel.





By Frank Johnson Pippin

Esprit de corps

THIS French phrase was used much during the first world war. It means "the spirit of the body," or group, and an outfit that had esprit de corps went places. In the second world war we more often used the word "morale" to convey the same meaning. Much was made of the importance of morale among our troops.

Chaplains, Special Service officers, U. S. O., and many other groups and agencies were faced with the responsibility of keeping good morale among our fighting men. The necessity of good morale was based on the premise that the spirit of men is of paramount importance and all other things are important only as they relate and contribute to that spirit—to morale. Wholesome food, mail from home, good leadership, sanitation, quick rewards and punishments, a sense of pride in belonging, fair treatment, information about common objectives, and clean living were among the things listed as builders of morale.

Now that the war is history, we don't hear much about morale anymore. But morale is as important in peace as it is in war. Maybe more so, because if peacetime morale were purposeful, realistic, wide-awake, and aggressive, then the probability of war would be reduced to a minimum. We win wars and lose the peace because our morale goes to pot once the shooting has stopped.

Why? Well, for one thing, we let our heroic emotions die out of our hearts. The emotion of elation becomes a mere memory and life settles down, for the majority, to dull routine and boredom. This does not happen with the organized minorities. They have as much esprit de

corps in peace as good soldiers do in time of war. These minorities have causes to live and die for, and they go crusading. Like Cassius, they may have "a lean and hungry look," but they have morale nonetheless and they usually win. Witness communism spreading.

Germany was the only major power in Europe before 1939 with any morale to speak of. France had little and England had less. And look what happened. Hitler gobbled up most of Europe. A minority with morale can win anytime against a majority without any.

The future belongs to those who are willing to sacrifice and live and die for it. The future belongs to the people with a purpose. It belongs to those who have morale. Those without it will grow soft and die. Where does this leave our nation?



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Where does it leave your religion and mine?

Four Conduct Wedding

COLUMBUS, OHIO—At the wedding of Judith Claire Keckley and David Calvin Faulkner here Aug. 25, four well-known Disciples ministers participated in the service.

Dr. Paul J. Keckley, father of the bride, was minister of the Christian church in Girard, Ohio, for ten years before he resigned to study medicine. James D. Wyker is in relief and rehabilitation work in East Pakistan, under the auspices of the World Council of Churches.

Mrs. James D. Wyker is a member of the staff of United Church Women. George Alexander is minister of Hilltop Christian Church where the Keckleys are members.

Both Mr. and Mrs. Faulkner are graduates of Hiram College.

Television Series

CIMARRON, KAN.—First Christian Church here is presenting a 15-minute television worship service each week over KTVC, channel Six, located at Ensign, Kan. Richard P. Yaple, minister of First Church, is the speaker for the services and members of the congregation provide the music. The program is called "TV Altar—Moments with God."

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Beginning with the first quarter, 1962, the Intermediate-Senior Quarterly of the Bethany Uniform Lessons will be replaced by a new, modern-looking, easier-to-read quarterly with a new title, BETHANY YOUTH STUDIES. Changes include larger type, more pages, and single column pages for easier reading. BETHANY YOUTH STUDIES retains the editorial features which made the old quarterly so popular and effective. Order copies now for all your intermediates and seniors. Teachers will continue using the BETHANY BIBLE TEACHER. Copies of BETHANY YOUTH STUDIES are just \$.35; the BETHANY BIBLE TEACHER, \$.75. Order from Christian Board of Publication, Box 179, St. Louis 66, Mo.



"You Are What You Read"

Rewarding Journey

Radical Monotheism and Western Culture, by H. Richard Niebuhr. Harper & Bro. 144 pages. \$2.75.

This little book by a famous theologian is an attempt to take intellectual monotheism much farther so that it becomes so radical that it synthesizes all of being and value as corollaries of faith in God. Anything less than this means a diffusion of value objects and is really polytheism or henotheism (serving one God but believing in many). Radical monotheism implies values that are universally valid among all mankind. For instance, love your neighbor, hate your enemy is a violation of radical monotheism, because it contains two separate principles irreconcilable under the one God.

This all-embracing faith is not merely subjective. Niebuhr thinks this a weakness of nineteenth century theology. It has to be objective. "The radical faith becomes incarnate insofar as every reaction to every event becomes a response in loyalty and confidence to the One who is present in all such events."

The author applies his criteria to western religion, politics and science to point out the weaknesses of our society. The analysis is profound, penetrating and thought provoking. The book itself finishes on page 89, the rest of the volume is supplementary essays more or less related to the general theme.

The book is on philosophy of religion rather than theology as we know it. Although the English is lucid, one must confess that even to one accustomed to reading philosophy, this is heavy going. In this respect the book is one more instance of the work of a great thinker, which will never reach the masses because there is no communication in readily understandable colloquial English. This defect is robbing our whole civilization.

However, the intrepid traveler will find the journey rewarding. The book may have special value for ministers for they have the

special training required to grasp the thought. Perhaps they can in turn translate its noble ideas into applications for everyday living.

—JAMES H. JAUNCEY

Rust Preventative

Lonely God, Lonely Man. By Dean Turner. Philosophical Library. 191 pages. \$3.75.

"Man is the loneliest of all beings—except God." "Because of the absence of an adequate conception of loneliness, theories of value have been immature." "The illusion of traditional thought is that a Moral God can be conscious of the suffering of others without suffering Himself." "We cannot perfect anything at all; but we can attempt to improve anything."

Every pastor should read a book like this one at least once a year; it will prevent rusting mental processes. It raises questions about many of the traditional concepts of God, heaven, life and related matters. The author's thesis is that loneliness is the basic fact of existence necessary to improvement, moral care and a proper relationship of "I" to God and others. Instead of explaining away loneliness or "adjusting" it away, we need a metaphysics of self which gives meaning to loneliness. This the author attempts to provide.

Some will object to some of the adjustments he makes in other basic Christian ideas, but no one will doubt that the author has done creative thinking about the problem of loneliness. Those who have found Erich Fromm helpful will find the chapter on "Loneliness and the Morally Autonomous Man" equally interesting.

To this reviewer much of our modern theology is an outgrowth of our psychology, this book included, instead of vice versa. This may be inevitable to some degree since most of us are people!

—R. EUGENE MADDOX

Empathy and Enthusiasm

New Church Programs With the Aging. By Elsie T. Culver. Association Press. 152 pages. \$3.50.

Mrs. Culver brings before us the situation as it exists today relative to our aging population. She speaks from a rich background of experience as an ordained Congregational minister. She has been active on State and National committees dealing with the aging and participated in the 1961 White House Conference on Aging.

She does an excellent job of relating the needs of aging people to the Christian concept of the importance of each individual as a child of God. The older segment of our population is not made up of categories, but of individuals—each person in his own right. The present concern about aging offers to the Church an opportunity to start in the community as a witness to one basic tenet of both Christianity and Democracy—the essential worth of every individual as a person.

The author makes a number of concrete suggestions for action on the part of the local congregations as she develops the theme of the book through chapters dealing with basic problems of economics, religious education for maturity, effect of aging and religion on health, worship and counsel, the need of older people for fun and the wholeness of life.

This material should be helpful both for the pastor and interested laypeople. As the author states in this book, "Older people are looking to the church for help in understanding and adapting to their new role in society, but the church is looking to its older people too. It should take pains to let them know that the church and the world need their wisdom and empathy and patience, and also the fortitude and enthusiasm of which they are capable, as civilization takes off on an exciting upswing toward the world of tomorrow."

This book is easily read and understood and will prove to be a valuable tool in the hands of concerned Christians.—W. DEAN MASON

Oklahoma Youth on Study Work Tour

OKLAHOMA CITY, OKLA.—A group of 24 high school youth from Crown Heights Christian Church here and one young person from First Church in Woodward, Okla., along with six adults took a 13-day study work tour.

The group met at the church at five o'clock on the morning of Aug. 8 for breakfast and fellowship with their parents and ministers prior to boarding the bus for Albuquerque, N. M. They were entertained in homes of youth from the Monte Vista Church in Albuquerque on the first night out and left next day for Salt Lake City.

Members of Central Church, Salt Lake City, served as hosts for the second night and the travelers spent a day in Utah's capital viewing the sights.

The following day they journeyed to Boise, Idaho, and were entertained there by the young people of the church with a picnic and a splash in the Boise river. Next morning they journeyed to the Yakima Indian Christian Mission at White Swan, Wash., where they stayed for four days.

At the mission the work camp experience was enjoyed by the young people. The youth spent three days shucking corn, digging potatoes and other field work, feeding chickens, cleaning up rooms and dormitories, washing windows, cleaning out gutters on the buildings, cleaning tables and chairs in the dining hall and other work that was suggested by the mission.

The tour then returned by way of Boise, spending another night in the First Christian Church, leaving the next morning after having had a boat trip down the Boise River, returning to Ogden, Utah. They were entertained with a picnic on the evening of their arrival along with the Northwest Christian College Quartet.

The next morning, after enjoying breakfast served by the CWF of the First Christian Church at Ogden, they journeyed to Denver, Colo., and were met by host families from South Broadway Christian Church.

On Sunday they attended the South Broadway Church, toured Denver Sunday afternoon, had a picnic with the CYF Sunday evening

and then left early Monday to return to Oklahoma City.

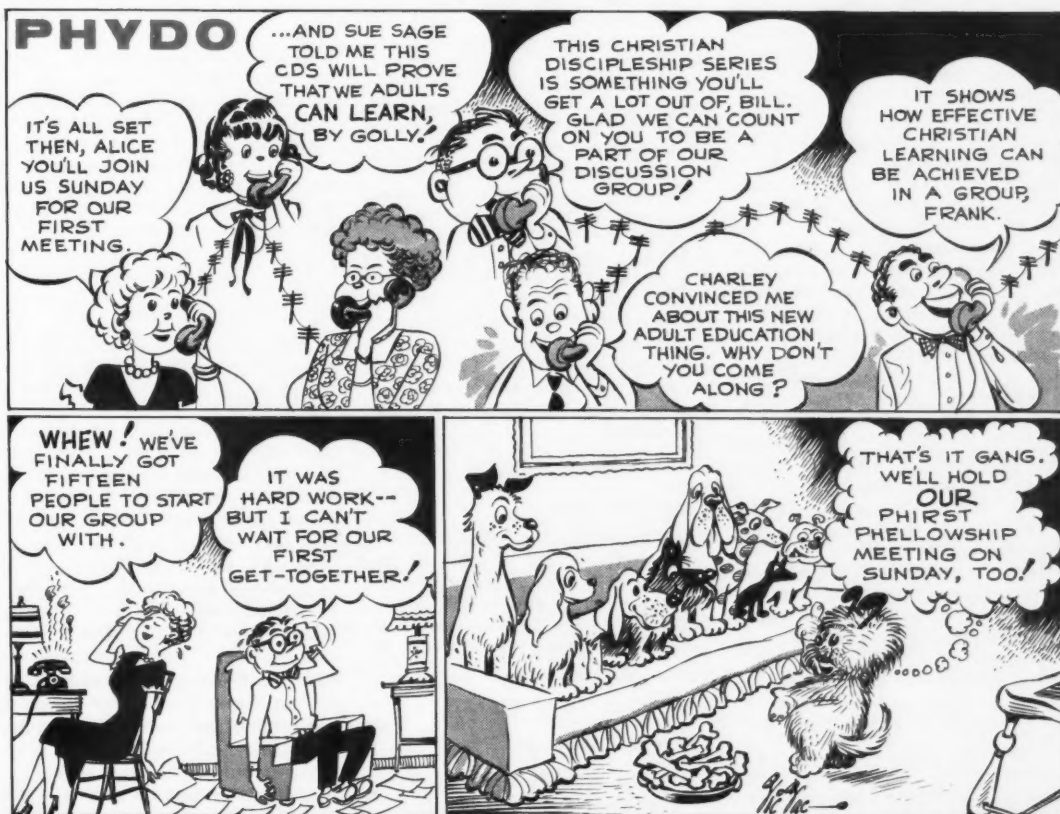
Shortly after the return each young person was asked to fill out a written evaluation which will be helpful to leaders of the church as they interpret what this trip really meant to these young people.

Texas District Plans Evangelism Festival

The "Golden Triangle Festival of Faith" groundwork is well underway with Christian Churches from the following Texas cities cooperating in District Thirteen's evangelism program: Beaumont, Orange, Port Arthur, Port Neches, Woodville, Sour Lake and Bridge City.

Led by Medford Jones, Indianapolis, Ind., evangelist, the preliminary telephone surveys and cultivation calling are in process as the congregations look forward to a six-week program of preaching and visitation.

General chairman is Herbert W. Sprowls, Northwood Church, Beaumont; and the district president is R. C. Warren, Washington Blvd. Church, in Beaumont.



"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Constructive and Helpful

Editor, *The Christian*:

I am writing you regarding your editorial in the June 18 issue entitled "Motives." I want this letter to be constructive and helpful and I realize that an editorial is the expression of one man's opinion and every man is entitled to his opinion in true Disciple tradition.

I agree with you 100 per cent in your next to last paragraph when you say there is no more reason why citizens should refrain from expressing their views on the subject as churchmen than as plumbers or dentists. Now I am not a physician, dentist or plumber, but it did not make me feel good to read the beginning of this editorial on "Motives"—"A bunch of Texas Episcopalians . . ." Then you dignify the other group, quoting them as "A committee of the National Council has endorsed the idea of Federal Aid to Education and Medical Care for the Aged through Social Security."

I am in sympathy with the National Council, as it is all we have, but I am highly critical of it. Even though you say the Episcopalian effort is "groundless," there is a growing belief among some Disciples who feel that we should withdraw from the National Council.

The Committee of the National Council of Churches endorsed Federal Aid to Education and Medical Care. In the public's mind the news story reads that the National Council, speaking in my behalf or claiming to speak in my behalf, endorsed the above proposition. Whether this is fact or not, the public generally believes it, so it might as well be fact. This tends to make for criticism and misunderstanding.

I, too, am of the great unorganized "bunch" who is concerned about the socialistic path our government is following, which will end up with the citizen having no rights at all to speak of in dealing with socialized big government.

I imagine that the "bunch" of doctors, dentists and others referred to in your first sentence could at least be given credit for some patriotic motives, too.

It seems to me that if the National Council of Churches is interested in better public relations, it, its officers

and its staff should conduct themselves in a manner above reproach and suspicion.

And we should be as careful in talking down to others who may be as sincere as we are.—MYRON EVERTS, Dallas, Tex.

Editor's comment: This letter lives up to its purpose as I have indicated in the title. My wording in the editorial was not good. What I wanted to criticize was the idea that a National Council committee is subversive if it supports something the right-wing organizations oppose.

Use the Laymen

Editor, *The Christian*:

With regard to Spencer P. Austin's answer to the question in "We've Been Asked" (*The Christian*, June 25, 1961), my observation has been that laymen are not used in many local tasks. The nominating committee includes both ministers and laymen, but laymen are outnumbered.

The nominations follow the same pattern; more preachers are nominated than laymen. It seems to me that preachers should be concerned regarding the effectiveness of their preaching, since the objective should be to lead laymen to undertake responsible work in the Kingdom.

Instead, too many of the ministers I see have shirked their task of opening the eyes of laymen, and have assumed work which laymen can do more effectively. No wonder congregations do not accomplish more for people who need Christian help.—ARTHUR S. MARTHENS, Bethesda, Md.

Most Sensible

Editor, *The Christian*:

I thought Roland Robert Cross's article, "Quest for Unity" in the June 25, 1961, issue of *The Christian* was the most sensible article on the subject of unity I have seen published for some time.—MARY E. KENT, Omaha, Neb.

Fili-PIE or Fil-LIP-i

Editor, *The Christian*:

Recent Sunday school lessons, many of them centering in and around the pagan city of Philippi,

remind us again of the great confusion about the pronunciation of the name of that community.

Somewhere in the dim past, someone must have felt that the name of the place should be pronounced fili-PIE, and thus started a traditional pronunciation that still hangs around, despite the fact that every encyclopedia, as well as even the oldest of the King James versions, quite clearly marks it as fil-LIP-i.—ALVIN M. FOUNTAIN, Raleigh, N. C.

Bells and Smoke

Editor, *The Christian*:

The article by Roland Cross, "Quest for Unity," in the June 25 issue of *The Christian* rings a loud bell with me! I feel that Dr. Cross has voiced my feelings better than I could do it myself. What he says in this article is exactly what my most theologically literate laymen have been saying to me for a long while. I am suspicious that it is again true as it has been so often in the past that the thinking layman is a better theologian than the professional who gets all involved in "theology for fun and recreation."

Maybe we should smoke out some more of these amateurs to see what they are thinking.—HOWARD E. ANDERSON, Bloomington, Ind.

Free Fellowship

Editor, *The Christian*:

The recent discussion in *The Christian* regarding the use of Statements of Faith has left me uttering "Amen."

As one who has studied the Apostles' and Nicene Creeds from pure interest, I would welcome their use (with 'ne exclusion of the word "apos'jlic" in the Nicene) in the Disciples' service of worship.

In fact, as far as I'm concerned, I can see no error in requiring them as dogma—they are well substantiated in the Holy Scripture.

Moreover, I am thankful I can make such a statement without receiving disparaging looks from fellow brotherhood members; for many Christians affiliated with other groups would fear social reprisal in stating their ideas on creeds.—ANN B. BEVINS, Georgetown, Ky.

Books Received

THE WINNING MOVE. By J. S. A. Warboys. The Christopher Publishing House. 142 pages. 3.
LIGHT AGAINST DARKNESS. By Bela Vassady. The Christian Education Press. 176 pages. \$3.
TEACHING THE NEW TESTAMENT. By O. Jessie Lane. The Seabury Press. 96 pages. \$1.95 (Paper).
MARICA OF PARAGUAY. By Marjorie Spice. Bethany Press. 96 pages. \$2.50.
BOY OF THE CONGO FOREST. By Grace McGavran. Bethany Press. 92 pages. \$2.50.
THE WONDER OF THE NEW TESTAMENT. By Ruth Sutton Reynolds. Exposition Press. 138 pages. \$3.50.
THE UN-AMERICANS. By Frank J. Donner. Ballantine Books, Inc. 313 pages. \$0.50 (Paper).
PLAIN MR. KNOX. By Elizabeth Whitley. John Knox Press. 223 pages. \$3.
THE POSTMAN OF PATMOS. By G. A. Hadjilantoniu. Zondervan Publishing House. 149 pages. \$2.50.
THE BILLY SUNDAY STORY. By Lee Thomas. Zondervan Publishing House. 256 pages. \$3.95.
THE MINISTER'S MISSION. By C. E. Colton. Zondervan Publishing House. 223 pages. \$3.50.
AS YOU GO. By John Howard Yoder. Herald Press. 36 pages. \$0.35 (Paper).
ANCIENT, MEDIEVAL AND MODERN CHRISTIANITY. By Charles Guignebert. University Books, Inc. 507 pages. \$7.50.
VOLUNTARY HEALTH AND WELFARE AGENCIES IN THE UNITED STATES. Study Director, Robert H. Hamlin. The Schoolmasters' Press, 82 Morning-side Drive, New York 27, N. Y. 88 pages \$1. (Paper).
THE MEANING OF SUBUD. By Muhammad Subuh. Dharma Book Company, P. O. Box 176, Old Chelsea Station, New York 11, N. Y. 65 pages. \$2.50.
THE CHRISTMAS DONKEY. By Wilma Swedburg. Augsburg Publishing House. Unpagged. \$1.
SUSIE'S TIME. By James S. Kerr. Augsburg Publishing House. Unpagged. \$0.75 (Paper).
SORRY SALLY. By James S. Kerr. Augsburg Publishing House. Unpagged. \$0.75 (Paper).
CHRISTIAN FAITH AND OTHER FAITHS. By Stephen Nellis. Oxford University Press. 241 pages. \$4.25.

IS CHRIST DIVIDED? By Lesslie Newbigin. William B. Eerdmans Publishing Company. 41 pages. \$1.25.
OUR FATHER: The Lord's Prayer for Children. By E. Margaret Clarkson. William B. Eerdmans Publishing Company. 117 pages. \$2.50.
THE KNOWLEDGE OF THE HOLY. By A. W. Tozer. Harper and Brothers. 128 pages. \$3.
THE SOUL DELIGHT. Anonymous. The Christopher Publishing House. 91 pages. \$2.50.
CONSCIENCE. By Wilhelm Mensching. Pendle Hill Pamphlets. 31 pages. \$0.35 (Paper).
SERMON OUTLINES ON FIRST PRINCIPLES. By C. C. Crawford. DeHoff Publications. 209 pages. Price not given.
THE ECUMENICAL MOVEMENT. By Norman Goodall. Oxford University Press. 240 pages. \$4.50.
THE GOSPEL OF JOHN. From Norlie's Simplified New Testament. By Olaf M. Norlie. Zondervan Publishing House. 59 pages. 25¢ each, \$22.50 per hundred, \$175.00 per thousand. (Paper).
BAY WINDOWS INTO ETERNITY. By A. Graham Ikin. The Macmillan Company. 117 pages. \$2.95.
JESUS THE RELIGIOUS ULTIMATE. By Donald T. Rowlingston. The Macmillan Company. 138 pages. \$3.50.
THE INWARD JOURNEY (Meditations). By Howard Thurman. Harper and Brothers. 155 pages. \$3.
AN INTRODUCTION TO THE NEW TESTAMENT. By Edward W. Bauman. The Westminster Press. 189 pages. \$3.50.
WORSHIP SERVICES USING THE ARTS. By Louise H. Curry and Chester M. Wetzel. The Westminster Press. 251 pages. \$4.50.
DIVORCE, THE CHURCH AND REMARRIAGE. By James G. Emerson, Jr. The Westminster Press. 190 pages. \$3.95.
SERVICE BOOK FOR MINISTERS. By Joseph E. McCabe. McGraw-Hill Book Company, Inc. 226 pages. \$3.95.
EDUCATION FOR MISSION. By J. Allen Rank. Friendship Press. 159 pages. \$2.95.
THE ECOLOGY OF FAITH. By Joseph Sittler. Muhlenberg Press. 104 pages. \$2.25.
HOW THE WORLD BEGAN. By Helmut Thielicke translated by John W. Doberstein. Muhlenberg Press. 308 pages. \$4.50.

MARTIN LUTHER (Selections) Edited by John Dillenberger. Doubleday and Company, Inc. 526 pages. \$1.45 (Paper).
THE CROSS AS SYMBOL AND ORNAMENT. By Johannes Troyer. The Westminster Press. 126 pages. \$4.50.
HOME IS WHERE GOD IS. By Virginia Gangsle. Augsburg Publishing House. 165 pages. \$3.
THE COMPLETE BOOK OF BIRTH CONTROL. By Alan F. Guttmacher, Winfield Best and Frederick S. Jaffe. Ballantine Books, Inc. 152 pages. \$0.50 (Paper).
THE EPIC OF REVELATION. By Mack B. Stokes. McGraw-Hill Book Company, Inc. 240 pages. \$4.95.
A TRIBUTE TO MENNO SIMMONS. By Franklin H. Littell. Herald Press. 72 pages. \$1.25 (Paper).
THE CHRISTIAN CALLING. By Virgil Vogt. Herald Press. 48 pages. \$0.50 (Paper).
THE WILD GOATS OF EIN GEDI. By Herbert Welner. Doubleday and Company, Inc. 312 pages. \$4.50.
THE NOISE OF SOLEMN ASSEMBLIES. By Peter L. Berger. Doubleday and Company, Inc. 189 pages. \$1.75 (Paper).
BISHOP'S WIFE. By Cicely Williams. Doubleday and Company, Inc. 259 pages. \$3.95.
THE U.S.A. ANSWERS: A Guide to Understanding. Edited by Kenneth E. Beer. International Advisory Council, Inc. 248 pages. \$5. (Cloth). \$2.50 (Paper), plus 35¢ shipping charges.
CUSTOM: An Essay on Social Codes. By Ferdinand Tönnies. Translated by A. Farrell Borrelli Borenstein. The Free Press of Glencoe, Inc. 151 pages. \$4.
CHRISTIAN COURAGE FOR EVERYDAY LIVING. By Andrew Kosten. William B. Eerdmans Publishing Company. 128 pages. \$3.
REPORT OF THE INTERNATIONAL MISSIONARY COUNCIL. Published by World Council of Churches. 47 pages. Information on how to obtain copies may be secured from Publications Office, World Council of Churches, 17 Route de Malagnou, Geneva, Switzerland.
EVANSTON TO NEW DELHI. Report of the Central Committee to the Third Assembly of the World Council of Churches. Published by World Council of Churches. 288 pages. Information on how to obtain copies may be secured from Publications Office, World Council of Churches, 17 Route de Malagnou, Geneva, Switzerland.

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a chat with Chet

Chester A. Sillars

STATEMENT: Writing about how to deal with moral problems in the local church (July 30) you made no mention of the elders. This is their duty and theirs alone.

ANSWER: The position you take has been an historic position of our churches and many others. You are on solid ground in making the statement you have.

I am sure that many of us in the ministry would like over and over again to turn our tough problems over to the board of elders and know that it would be the best thing for the church and all persons involved.

Certainly the elders are the spiritual leaders of the church. At least, they should be. Their moral conduct should be above suspicion. Unfortunately, one of the questions that reached me asked about the problem of dealing with an elder who was known throughout the city for immoral conduct. Obviously, he should not be an elder or hold any office in the church until he is re-deemed.

I do not believe his fellow elders could deal with his case impartially. They would realize that his behavior was hurting the very office they were upholding. But how does a young minister deal with this elder if he can not secure confidential help from an older man in the ministry. The minister cannot run away from the problem.

I feel that most elders would prefer not to have to deal with such problems even though they

had to deal with other officers or even just regular members of the church. A venerable elder some years ago told me about a trial in which he was called to help a neighboring church. He warned me never to call on him for this kind of duty. He was an elder in every sense of the word for over 50 years.

I think the day of calling in the elders in such cases is now pretty much gone. It is not a matter of a trial and passing judgment. A man passes judgment on himself by his own conduct. We are concerned with redeeming men and sending them back into society with a new determination to live the way Christ would have them live.

Our ministers today are receiving guidance in this field. The new studies in psychology are being used in pastoral counseling. The goal of the minister is never to tell a man he is wrong. The man knows it. The minister today tries to help a sinner get back on the right track. He can usually do this better alone than with the elders of the church sitting in with him.

I acknowledge the correctness of your position in our heritage and thank you for your interest.

QUESTION: Shouldn't we say and write "Christ Jesus instead of Jesus Christ"?

ANSWER: Yes, I think we should. Of all people I am more guilty than any of using the easy way and saying and writing, "Jesus Christ." Obviously, none of us means any disrespect. We all know that Christ is not the

last name of Jesus but rather a designation of his place in the scheme of God for the redemption of man.

Theologically, and from the standpoint of correct grammar, I suppose we should say, Jesus, the Christ. We should apologize for anything other than what is correct.

But beyond it all, isn't the real important question whether or not we know him? We may call him Master, Counselor, Prince of Peace, Messiah, Lamb of God, and other endearing terms of respect, but always the image in our minds is that of the Christ, our Saviour.

Your point in your letter that by correctly writing Jesus, the Christ makes a witness to a non-Christian world is well taken. I certainly agree with you.

Thank you for calling this to my attention. Please accept my confession as sincere.

I am happy to have readers share their judgment with me. Please feel free to write.

Church Chuckles by CARTWRIGHT



"Mr. Jenkins wishes to pledge his 'sure-fire' entry in a \$5000 soap jingle contest!"

Questions for Dr. Sillars should be sent to: The Editor, THE CHRISTIAN, Box 179, St. Louis 66, Missouri.

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